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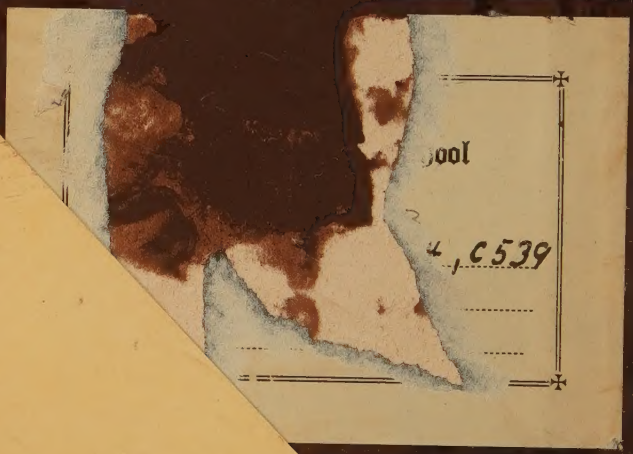

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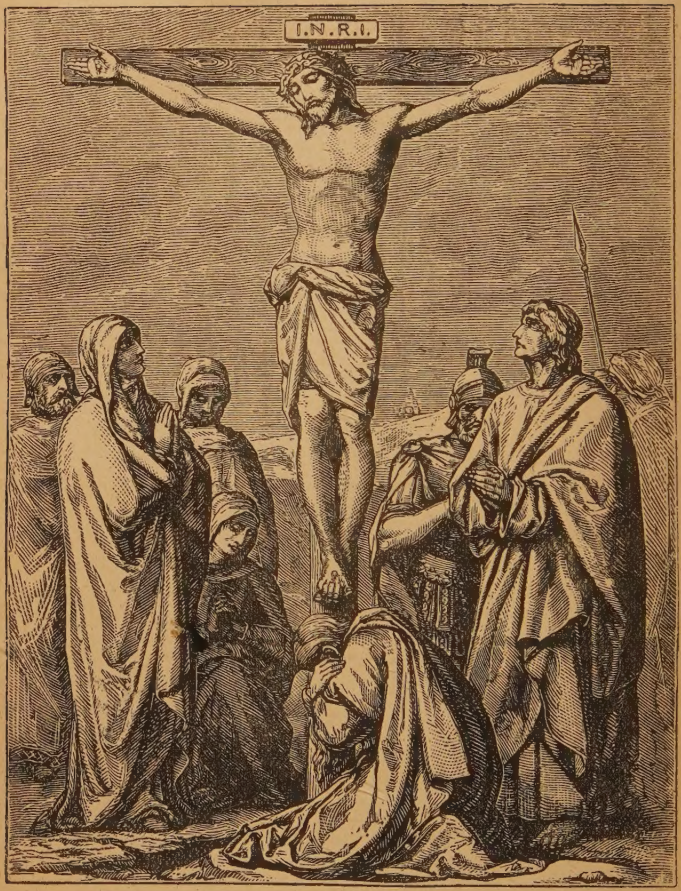
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The

Scottish Communicant:

A Guide to the worthy receiving of the Blessed Sacrament of the Body and Blood of our Lord and Saviour JESUS CHRIST.

TO WHICH IS ANNEXED

The Order for the Celebration of the Holy Eucharist,

ACCORDING TO THE USE OF THE SCOTTISH CHURCH.

COMPILED BY

J. R. ALLEN CHINNERY-HALDANE, D.D.,

Bishop of Argyll and the Isles.

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THE following Imprimatur appeared with the first edition of this little Manual. It bears the name of one who has been taken from us. But on that account it is now, I consider, doubly valuable. 1891

ALEXANDER,
Bishop of Argyll and the Isles.

March, 1891.

OUR Church is deeply indebted to the sister Church in England for many admirable manuals of Eucharistic devotion. The present is an attempt to meet a special want of those members of the Church of Scotland who still use and value her distinctive Liturgy.

I gladly sanction its use in my own Diocese as a manual of devotion, believing that there is nothing contained in it which is at variance with Holy Scripture, or the teaching of our branch of Christ's Holy Catholic Church.

GEORGE,
Bishop of Argyll and the Isles.

April, 1877.

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To the Reader.

My Dear Friend,—In the Blessed Sacrament, our good Lord Jesus Christ provides Spiritual Nourishment for us His people. And our need of this Spiritual Nourishment is very evident; because we have souls as well as bodies.

If our bodies need food: so also do our souls. If bodily food is required for the body: the Spiritual Food is also required for the soul.

Without the food of this world, our bodies would be starved: so in like manner, without "the Bread of Life, Which cometh down from heaven," our souls must suffer spiritual famine.

But Jesus, in His great love, has provided against this. He has "prepared a Table for us" in the wilderness of this world. He (the Eternal Wisdom) says to us: "Come, eat of My Bread, and drink of the Wine which I have mingled (Prov. ix. 5). "For My Flesh is meat indeed, and My Blood is drink indeed" (St. John vi. 55). "Eat, then, O My Friends; drink, yea, drink abundantly, O My beloved" (Cant. v. 1).

But you may well ask: *How can I eat Christ's Flesh and drink His Blood? Is such a thing possible?*

Yes, this *is* possible; and He Himself has provided a way. For in the night that He was betrayed He took Bread, and when He had given thanks, He said: "Take, eat; This is My Body. And He took the cup, and said: Drink ye all of This: for this is My Blood of the New Testament" (St. Matt. xxvi. 26-28).

But perhaps you will say again: *Is this really true? Can I verily and indeed eat Christ's Body and drink Christ's Blood under the forms of Bread and Wine? How can these things be?*

Yes, my friend, all this is true, and it may be done. But still the mystery is great, and we cannot understand it. A little child may worthily receive the Blessed Sacrament, and yet the wisest and most learned theologian in the world cannot explain the mystery of this eating and drinking. Let us, then, with childlike faith, rest upon those words of our Blessed SAVIOUR, "With GOD all things are possible" (St. Matt. xix. 26).

How encouraging are the invitations of the Lord JESUS to come to His Holy Table! And yet His Apostle Paul, filled with a holy reverence for the Blessed Sacrament, warns us again and again of the danger of partaking unworthily, lest we should thereby become "guilty of the Body and Blood of the Lord." "But let a man examine himself," he says, "and so let him eat of that Bread, and drink of that Cup."

The following pages are intended as a help in this examination.

May the HOLY SPIRIT direct your heart, my dear friend, and enable you to taste and see that the Lord JESUS is gracious indeed, unto all that call upon His Holy Name, and come to Him with humility in His Blessed Sacrament!

PRELIMINARY QUESTIONS.

The following simple questions are addressed to those who desire to receive the Holy Communion of the Body and Blood of Jesus Christ. It is earnestly hoped that all who carefully consider these inquiries, will be able to reply to each with a hearty YES:

1. Do you believe that there is ONE GOD, Who is over all, blessed for ever?
2. Do you believe that there are Three Persons in the Godhead: the FATHER, and the SON, and the HOLY GHOST?
3. Do you believe that the FATHER is GOD, the MAKER of heaven and earth?
4. Do you believe that the SON is GOD, our SAVIOUR JESUS CHRIST, and that for our sakes He became Man?
5. Do you believe that He was conceived by the HOLY GHOST, and that He was born of the Virgin Mary?
6. Do you believe that JESUS CHRIST, Who is true GOD and true Man, died on the Cross to save poor sinners from going to hell?
7. Do you believe that He truly rose again from His tomb on the third day, and showed Himself alive to His disciples?
8. Do you believe that He afterwards ascended up into heaven with the same Body in which He lived and suffered on the earth?
9. Do you believe that He will, in like manner, come back again at the last day?

10. Do you believe that the HOLY GHOST is GOD, our Comforter and Guide?

11. Do you believe that we cannot think, or say, or do, anything that is good without His help?

12. Have you been baptized according to CHRIST'S holy institution? (St. Matt. xxviii. 19.)

13. If not already baptized, or if there is any doubt about your baptism, will you seek to be baptized without delay?

14. Have you been confirmed, by the laying on of the Bishop's hands, with prayer for the HOLY SPIRIT?

15. If not already confirmed, are you "ready and desirous to be confirmed" whenever you have the opportunity?

16. Have you called to mind your past sins, whether against GOD, or against yourself, or against your fellow-creatures?

17. Do you plead *guilty* before GOD, and confess that you have no hope of forgiveness except through His undeserved mercy?

18. Do you beg for that mercy only in the Name of JESUS CHRIST, Who offered Himself as a Sacrifice for your sins upon the Cross?

19. Is it your humble and hearty desire to give up all that you know to be wrong, and to live (through the help of the HOLY GHOST) as an obedient Disciple of JESUS CHRIST?

20. Do you forgive all who have ever done you wrong?

21. Do you desire the forgiveness of all against whom *you* may have offended in any way?

22. Do you put all your dependence upon JESUS CHRIST as your only SAVIOUR?

23. Do you believe that His Flesh is Meat indeed, and that His Blood is Drink indeed?

24. Do you humbly desire to eat His Flesh, and to drink His Blood, under the forms of Bread and Wine, in His Holy Sacrament?

25. Do you desire to belong to Him for ever, in time and eternity?

JESUS SAID—

"GOD so loved the world, that He gave His only begotten SON, that whosoever believeth in Him should not perish, but have everlasting life" (St. John iii. 16).

"Him that cometh to Me I will in no wise cast out" (St. John vi. 37).

"My Flesh is meat indeed, and My Blood is drink indeed" (St. John vi. 55).

"Except ye eat the Flesh of the SON OF MAN, and drink His Blood, ye have no life in you" (St. John vi. 53).

FURTHER CONSIDERATIONS.

WHAT IS THE HOLY COMMUNION?

The Holy Communion is the Blessed Sacrament of the Body and Blood of JESUS CHRIST: for in the Holy Communion JESUS CHRIST gives us His Flesh and His Blood under the forms of Bread and Wine.

Yes, truly. He gives us His Flesh to be our Spiritual Meat, and His Blood to be our Spiritual Drink. For He has said in His Holy Gospel (St. John vi. 55), "My Flesh is meat *indeed*, and My Blood is drink *indeed*."

Blessed is the man who worthily partakes of the Flesh and Blood of JESUS. For He Himself tells us again (St. John vi. 56), "He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him;" and in another verse (ver. 54), "Whoso eateth My Flesh, and drinketh My Blood, hath eternal life; and I will raise him up at the last day."

But miserable is the man who eats not of this Heavenly Bread and drinks not of this Life-giving Cup. For it is written again, "Except ye eat the Flesh of the SON OF MAN and drink His Blood, ye have no life in you."

Miserable, again, is he who eats and drinks unworthily. For St. Paul thus writes to the Corinthians (1 Cor. xi. 27), "Whosoever shall eat this Bread, and drink this Cup of the LORD, *unworthily*, shall be *guilty* of the Body and Blood of the LORD."

But happy and blessed are they who eat and drink *worthily*. These are they who are truly sorry for their sins, and who have sought for forgiveness through the death of JESUS CHRIST upon the Cross. These, and these alone, are invited to the Holy Table on earth. These, and these alone, can hope to enter into the everlasting joys of JESUS in heaven.

I AM not worthy, Holy LORD,
That Thou shouldst come to me;
Speak but the Word; one gracious Word
Can set the sinner free.

I am not worthy; cold and bare
The lodging of my soul;
How canst Thou deign to enter there?
LORD, speak and make me whole.

BREAD of heaven, on Thee we feed,
For Thy Flesh is meat indeed;
Ever may our souls be fed
With this true and living Bread;
Day by day with strength supplied
Through the life of Him Who died.

Vine of heaven, Thy Blood supplies
This blest Cup of Sacrifice:
LORD, Thy Wounds our healing give,
To Thy Cross we look and live:
JESUS, may we ever be
Grafted, rooted, built in Thee. Amen.

THE HOLY SPIRIT.

Before every Communion you must seek the help of the HOLY SPIRIT. Through the power of the HOLY SPIRIT, JESUS was conceived in the Womb of His Virgin Mother. Through the power of the HOLY SPIRIT, He is present in the Blessed Sacrament. Without the help of that same HOLY SPIRIT you cannot communicate worthily. But His help has been promised to all who seek for it in prayer. This is what Our Blessed Saviour says—"If ye, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the HOLY SPIRIT to them that ask Him?" (St. Luke xi. 13.)

O HEAVENLY FATHER! Trusting in the promise of Thy Dear SON JESUS CHRIST, I humbly beseech Thee to give me the help of Thy HOLY SPIRIT. Through the same JESUS CHRIST our LORD, to Whom with Thee and the same HOLY SPIRIT be all praise and glory, world without end. Amen.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (St. Matt. vii. 7).

SELF-EXAMINATION.

After thus seeking the help of the HOLY SPIRIT, you must, before every Communion, examine yourself to see what sins you have committed. When you have called your sins to mind, ask upon your bended knees that each and all of them may be forgiven through the Blood of JESUS CHRIST, "which cleanseth us from all sin."

The Devil tries to make us forget our sins. For he knows that if we forget them we shall not be sorry for them and seek for forgiveness. But the HOLY SPIRIT helps us to remember them and to repent of them.

The following list of sins may help you to remember what you have done that is wrong, either of late, or in former years :—

Neglect of Private Prayer.	Lying.
Neglect of Public Worship.	Cheating.
Swearing.	Stealing.
Neglect of Sunday.	Cruelty to Animals.
Pride.	Slothfulness, or Neglect of Duty.
Disobedience.	Breaking of Pledges or Promises.
Anger and Spite.	Neglecting to pay Debts.
Impurity.	
Drunkenness.	

NEGLECT OF PRAYER.

It is a sin to begin or end any day without going down upon your bended knees for prayer, if you have strength to do so.

It is wrong not to say the LORD'S Prayer when you pray. It is wrong to be content with saying your prayers sitting down, or in bed, except when you are ill. You should always kneel down upon your knees morning and evening, and you should never be ashamed or afraid to pray thus, even if you have to sleep with those who neglect this holy duty. "Whosoever shall confess Me be-

fore men, him will I confess also before My Father Which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father Which is in heaven" (St. Matt. x. 32, 33).

SWEARING.

It is a sin to curse or to swear, or to use GOD'S Holy Name in vain.

NEGLECT OF THE LORD'S DAY.

It is a sin to neglect Sunday, which is the LORD'S Own Day—a day that should be observed, not only by rest and harmless recreation, but also by attendance at the LORD'S House, and especially at the celebration of the Holy Eucharist.

PRIDE.

It is a sin to feel proud, or to think or speak too highly of yourself. "He that exalteth himself shall be abased." CHRIST, the King of Glory, when He came down from heaven chose to be born in a stable, to have a manger for His bed, and to die a shameful death between two thieves.

DISOBEDIENCE.

It is a sin to disobey those who have a right to control our actions. Even the LORD Himself was subject to Mary and to Joseph (St. Luke ii. 21).

ANGER.

It is a sin to feel sulky, spiteful, or vindictive. It is a sin to speak spiteful or injurious words. A Christian is bound to forgive his enemies. He is committing sin if he does not, and cannot expect to be forgiven himself. Remember the words of our Lord JESUS CHRIST as to this, and His example when He prayed for those who nailed Him to the Cross.

IMPURITY.

All impurity of thought, of word, or of deed, whether alone or in company, whether before or after marriage, is sin, and an abomination in the sight of Almighty GOD,

Who sees all that we do by day and by night. Sins of impurity are often punished by GOD Himself on this side of the grave as well as in the next world. They bring evil to our bodies as well as to our souls.

"Know ye not that your bodies are the members of CHRIST? Know ye not that your body is the temple of the HOLY GHOST Which is in you, Which ye have of God" (1 Cor. vi. 15, 19).

DRUNKENNESS.

Drunkenness, too, is a sin which destroys both soul and body. A drunkard cannot be pious, happy, or prosperous. Drunkards are a misery to themselves and to all around them. Drunkenness is the curse of our land. It makes men and women neglect their prayers, their church, their children, their trades, and their health. Drunkenness leads to cursing and swearing, to lying and stealing, to quarrelling and fighting, to filth and rags, to poverty and starvation. Drunkenness is a short road to misery, both in this world and in the next. It is a sin, then, even to *begin* to get drunk. It is a grievous sin to lead others into this temptation.

LYING.

It is a sin to tell a lie or to deceive, whether for a good or for a bad purpose. You know it is wrong to tell a lie to *injure* your neighbour; but it would also be wrong to tell a lie to hide his fault or to get him or yourself out of trouble. Every wilful lie is a deadly sin. It is also a grievous sin to break a pledge, as, for example, to break a solemn promise to abstain from drink. Holy Scripture says, "All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death" (Rev. xxi. 8).

DISHONESTY.

It is a sin to do anything dishonest—to cheat or to steal—even should you be very poor, and stand in need of bread. It is a sin to run into debt, and then not to pay what you owe. It is a sin to keep a thing that belongs to another person, when you ought to try and find

its owner. Even children commit sin if they take halfpence, sugar, or such-like trifles, when they think that they are not seen.

CRUELTY.

It is a sin to cause needless pain or discomfort to any beast. All who have to do with dumb animals, whether in the way of trade or of sport, should be careful in their self-examination on this point. It is not a sin to take the life of a beast, but it is a grievous sin to cause it needless pain.

SINS OF NEGLECT.

Thus we sin when we do what we *ought not* to do. But we may sin also by leaving undone what we *ought* to do. There are sins of "omission" as well as sins of "commission." Who are they whom Our Blessed LORD points out as those who will be condemned to perdition in the Day of Judgment? Are they all thieves, liars, and murderers? He does not say so. He describes them as people who have neglected to do those acts of kindness and love in which He delights. These are His words:—"Depart from Me ye cursed, into everlasting fire, prepared for the Devil and his angels. For I was an hungered, and ye gave Me no meat. I was thirsty, and ye gave Me no drink. I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and in prison, and ye visited Me not. Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to Me."

Let us learn from these solemn words that we may be condemned on account of what we have *neglected*, as well as on account of what we have *done*.

My brother or sister, have you sinned in any of these different ways? If you answer "No," then I fear that you are deceiving yourself. and that the Devil is blinding your eyes, in order that he may keep you from getting pardon. But perhaps you will answer "YES." Perhaps you will answer, "I have committed many of these sins—most of them, perhaps—and I am very sorry." It may be so; yet do not despair, "The Blood of JESUS CHRIST,

the SON OF GOD, cleanseth us from all sin. If we say that we have no sin we deceive ourselves, and the truth is not in us; but if we confess our sins, HE is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." JESUS CHRIST died upon the Cross in order that there might be a pardon ready for every poor sinner who turns *from* sin and *to* his SAVIOUR with true repentance.

"Come now, and let us reason together, saith the LORD: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah i. 18).

Kneel down, then, at once upon your knees, my friend, and call to mind all the different ways in which you have sinned, and then say the following

PRAYER FOR PARDON.

GOD be merciful to me a sinner; forgive me all my sins, especially those which I now call to mind *(here mention the particular sins you have remembered)*; forgive me for the sake of Thy Dear Son JESUS CHRIST, Who died for me upon the Cross. Wash me in His Precious Blood. Change and renew my sinful heart by Thy HOLY SPIRIT, and give me peace with Thee; through the same JESUS CHRIST our Lord. *Amen.*

Go through this self-examination and confession carefully before *every* Communion. If you have not time to do so, put off your Communion to another day.

A *few* Communions, carefully prepared for, will do you more good than many received without proper preparation. If on any Sunday you are not prepared to communicate, you should come to the Church and engage in prayer during the Celebration of the Holy Eucharist, but without going up to the Holy Table. This, of course, is not nearly so good for you as actually *receiving* the Sacrament. But it is better than staying away from the Celebration altogether, and far better than receiving the Sacrament without proper preparation.

NOTE.—For all those whose consciences are burdened with a deep sense of sin, the Church has made special provision by inviting them, before coming to the Holy Table, and also when laid upon the bed of sickness, to make a special confession of their sins in the hearing of any "discreet and learned minister of God's Word," who is directed in the Book of Common Prayer to absolve them, "if they humbly and heartily desire it," in the following words :—

OUR Lord JESUS CHRIST, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences. And by His authority committed unto me, I absolve thee from all thy sins. In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Though all burdened sinners are *invited* to seek this absolution, none (in our Church) are *obliged* to avail themselves of it unless they feel drawn to it by the HOLY SPIRIT. But happy indeed are they who *are* thus drawn! For indeed and in truth GOD has given power and commandment to His Ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins (See St. John xx. 23).

AMENDMENT OF LIFE.

Before you come to partake of the Blessed Sacrament, you must also resolve as far as lies in your power, to forsake the sins for which you have been asking forgiveness. But, remember, that an outward change of *life* is not enough, without a change of *heart*. All true amendment of life must have its beginning in the heart. By "the heart," is meant the affections and the will. Our hearts are naturally inclined to evil. And this is true even of Christians. Our hearts must therefore be changed and renewed from day to day. Who can change the heart? Who can renew our affections and wills? ONLY THE HOLY SPIRIT. So we should often say this prayer :—

ALMIGHTY God, Who hast given us Thy Only Begotten Son to be born of a Pure Virgin; grant that we, being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy HOLY SPIRIT; through the same Our Lord JESUS CHRIST, Who liveth and reigneth with Thee, and the same SPIRIT, ever One God, world without end. Amen.

But we must not only seek to be delivered from sinfulness in general; we must seek to be delivered from falling again into those particular sins which we have remembered and have confessed.

For instance, if you have had to ask GOD to forgive you for neglecting your prayers, you must resolve not to neglect them in future.

If you have had to ask GOD to forgive you for losing your temper, you must resolve, as far as possible, not to do this again. And so on with regard to all your other sins.

And these good resolutions must not be made trusting in your own strength. They must be made trusting in the strength of the HOLY SPIRIT. For remember, when the Bishop laid his hands on your head and confirmed you, he prayed that you might be strengthened by the HOLY SPIRIT.

DEVOTIONS BEFORE COMMUNION.

The following prayers are intended for your use at home before you come to Church to partake of the Holy Sacrament. Use them devoutly, and upon your bended knees. Each of these prayers is an address to GOD the SON, our Blessed Saviour JESUS CHRIST, Who for us men and for our salvation came down from heaven and became Man, Who died for us upon the Cross, Who rose again from the dead, Who ascended into Heaven, and Who will come again (we know not how soon) to be our Judge. It is to Him you are speaking in these prayers, so be very humble and very earnest:—

I.—APPROACH TO JESUS CHRIST.

O LORD JESUS CHRIST, King of Everlasting Glory, I desire to come to Thee, and to receive Thy Body and Blood in this Heavenly Sacrament, for the strengthening and refreshing of my soul. I desire to receive Thee because this is Thy gracious will; blessed be Thy Name for ever. I desire to come unto Thee like Magdalene, that I may be delivered from all evil, and that I may have Thee, O JESUS, Who art my only good. I desire to come unto Thee that I may be happily united unto Thee, so that I may henceforth abide in Thee, and Thou in me; and so that nothing in life or death may ever separate me from Thee. Even so Lord JESUS.

Text.—"Come unto Me all ye that labour and are heavy laden, and I will give you rest."

II.—COMMEMORATE THE PASSION OF CHRIST.

I DESIRE, O Lord JESUS, to eat Thy Blessed Body, and to drink Thy Precious Blood, in remembrance of Thy Sufferings and Death, whereby alone we obtain forgiveness of our sins, and are made partakers of the kingdom of heaven. I desire to commemorate in these Holy Mysteries, Thine Agony and Bloody Sweat in the Garden of Gethsemane; Thy betrayal by the kiss of Judas; Thy condemnation; Thy scourging by the Roman soldiers; Thy coronation with thorns, when Thou wast also insulted with a hollow reed, and clad in a purple robe of mockery. I desire to commemorate, moreover, how Thou didst bear Thy heavy Cross through the streets of Jerusalem; how Thou didst die upon it, and how Thou wast buried. I would also commemorate Thy Mighty Resurrection from the dead, and Thy Glorious Ascension into heaven; from whence, I believe, Thou shalt come again to be my Judge at the last day. I adore Thee, moreover, O JESUS, and give Thee thanks for all that Thou hast done and suffered for me, and I bless Thy Holy Name for now offering Thine Own Self to me to be my meat and my drink in this Holy Sacrament. Even so, Lord JESUS. By Thine Agony and Bloody Sweat; by Thy Cross and Passion;

by Thy Precious Death and Burial; by Thy Glorious Resurrection and Ascension, good Lord JESUS, deliver me.

Text.—"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed."

III.—MAKE AN ACT OF FAITH.

I BELIEVE, O Lord JESUS, with my whole heart, that Thou art truly present in Thy Holy Sacrament. I believe that Thou my SAVIOUR, true GOD and Man, art really there, with all Thy treasures, to give Thyself to us, to make us partakers of the fruit of Thy Passion, and to give us a pledge of eternal life. For Thou, Who art the Truth, hast said with Thine own mouth, "This is My Body" and "This is My Blood." Lord, I believe; help Thou mine unbelief. Enable me to draw near unto Thee with faith. Enable me to adore Thee at Thy Holy Table with the utmost devotion; for Thou art both God and man. Enable me to feed upon Thee in my heart by faith with thanksgiving. Amen. Even so, Lord JESUS.

Texts.—"With GOD all things are possible" (St. Matt. xix. 26).

"Blessed are they that have not seen, and yet have believed" (St. John xx. 29).

"Heaven and earth shall pass away, but My words shall not pass away" (St. Mark xiv. 31).

IV.—HUMBLE YOURSELF BEFORE YOUR SAVIOUR.

O JESUS, my GOD and SAVIOUR, how shall I dare to approach unto Thee? so great a sinner to so holy a LORD! My whole life has been full of sin; and it is only through Thy mercy that I am not now in that punishment which I have deserved again and again by my iniquities. How then shall I venture so much as to lift up mine eyes to Thee, most Holy JESUS? How shall I dare to approach unto Thy Holy Table? How shall I venture to receive Thee within my breast? I tremble at the sentence of Thy Holy Apostle Paul, "He that eateth and drinketh unworthily, shall be guilty of the Body and

Blood of the Lord;" for I am bound to acknowledge myself to be most unworthy. I would not therefore dare to come to Thee, if it were not for Thy most loving invitations, and Thine abundant mercy, which Thou hast always bestowed on every sinner who has humbly approached unto Thee, O Thou Friend of sinners. In Thy mercy, then, O JESUS, I put my trust. Hoping in Thy undeserved loving kindness, I will go forward to the Table of Thy most Holy Feast. Even so, Lord JESUS.

Text.—"This Man receiveth sinners" (St. Luke xv. 2).

V.—MAKE AN ACT OF CONTRITION.

LORD JESUS, I desire to hate, with my whole heart, those sins by which I have again and again offended Thy Divine Majesty. But I would now lay them all down at Thy feet, that they may be cancelled by Thy Precious Blood. What can I do now but humbly confess and lament them! This I desire to do, and from this moment I would continually cry to Thee, O JESUS, for mercy. Hear me, O Lord, I beseech Thee, by that infinite love of Thine which led Thee to shed Thy Blood for me. O let not that Blood be shed in vain! Yes, O Lord JESUS, I am sorry for my sins, and I desire to be sorry for them as long as I live. By Thy Grace I will strive against them in the time to come. Forgive me, dear LORD, for Thy mercy's sake: forgive me for all that is past; and be Thou Thyself my Keeper in the time to come, so that I may never hereafter fall from Thy favour. Even so, Lord JESUS.

Text.—"The Blood of JESUS CHRIST, His SON, cleanseth us from all sin" (1 St. John i. 7).

THE SINNER'S PRAYER TO HIS SAVIOUR JESUS CHRIST:—

O LORD, turn not Thy Face from me,
Who lie in woeful state,
Lamenting all my sinful life
Before Thy mercy-gate;

A gate that opens wide to those
That do lament their sin;

Shut not that gate against me, LORD,
But let me enter in.

And call me not to strict account
How I have sojourned here ;
For then my guilty conscience knows
How vile I should appear.

Mercy, Good LORD, mercy I ask ;
This is the total sum,
For mercy, LORD, is all my prayer,
LORD, let Thy mercy come.

THE LORD'S PRAYER.

The following paraphrase of the LORD'S *Prayer is recommended for use before receiving the Blessed Sacrament.*

OUR FATHER, WHICH ART IN HEAVEN.

I come unto Thee in the Name of Thy beloved Son JESUS CHRIST, in Whom Thou art well pleased. I confess that I am not worthy to approach unto Thee, on account of my very many sins. Yet I pray Thee at this time to receive me graciously for the sake of Him Whose sufferings upon the Cross we desire to plead before Thee in that Holy Sacrifice of Praise and Thanksgiving, which we are now about to offer unto Thy Divine Majesty, in remembrance of His Death and Passion.

HALLOWED BE THY NAME.

Blessed be Thy Name, O Heavenly FATHER, because Thou hast given Thy SON, our Saviour JESUS CHRIST, not only to die for us, but also to be our Spiritual Food and Sustenance in this Holy Sacrament.

I desire, therefore, to render unto Thee most high praise and hearty thanks for His Blessed Passion and Precious Death, for His Mighty Resurrection and Glorious Ascension, and for all the innumerable benefits procured unto us by the same.

THY KINGDOM COME. THY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN.

May Thy kingdom come, O Heavenly Father, and may the dominion of Thy Dear Son JESUS CHRIST be established in my heart, and in the hearts of all those who are partakers of this most Holy Sacrament.

May we be so strengthened and refreshed by His Blessed Body and Precious Blood, that we may be able to fulfil Thy will on earth, even as Thy holy angels alway do Thee service in heaven.

GIVE US THIS DAY OUR DAILY BREAD.

Feed me, O heavenly FATHER, with the true Bread from heaven, even with the Flesh of Thy Dear Son JESUS CHRIST, Who has come down from heaven, that He may give life unto the world.

Grant unto me, therefore, Gracious LORD, that I may so eat His Flesh and drink His Blood, that my sinful body may be made clean by His most Sacred Body, and that my soul may be washed through His most Precious Blood, and that I may evermore dwell in Him, and He in me. And thus may I bring forth much fruit to Thy honour and glory.

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

Truly, O Heavenly FATHER, I need Thy forgiveness; for I have sinned against Thee by thought, by word, and by deed. If Thou dost not forgive these my trespasses and sins, I dare not draw nigh unto Thine Altar; I dare not approach Thy Blessed Sacrament.

But, O my GOD, Who willest not the death of any sinner; forgive me all that is past, for the sake of Thy Dear Son JESUS CHRIST, Who died upon the Cross. And grant, O most Merciful FATHER, for His sake, that I may not only repent of my sins, but also that I may be in love and charity with all the world, forgiving as I hope to be forgiven.

AND LEAD US NOT INTO TEMPTATION; BUT DELIVER US FROM EVIL.

Lead me not into temptation, O Heavenly FATHER, for I am very weak, and ready to fall again into those sins for which I have now asked Thy forgiveness.

But deliver me from evil. Deliver me from those adversities which may happen to my body, and from those evil thoughts which may assault and hurt my soul. Especially deliver me from the Evil One, and help me by Thy Good Spirit. May He abide with me, and so rule the thoughts of my heart, the words of my lips, and the actions of my life, that I may please Thee now and for ever: through Thy Dear Son JESUS CHRIST, Whose Blessed Body and Blood I desire to receive, Who has Himself commanded and taught us thus to pray; and to Whom, with Thee and the HOLY GHOST, be all honour and glory, world without end. Amen.

THE DAY OF COMMUNION.

If possible, and if health permit, receive the Blessed Sacrament early, and be at the LORD'S Table before you approach your own.

Remember that you are not only going to the LORD'S House, but that you are going to partake at His Holy Table of His own most Blessed Body and of His own most Precious Blood.

It is a solemn thing to pray. It is a solemn thing to go to Church. But it is most solemn of all to receive the Blessed Sacrament.

Think well, then, what you have before you. Rejoice that you are to communicate, but rejoice with trembling, lest you should communicate unworthily.

When you are preparing for Church, and while you are walking thither, you will do well to make use of ejaculatory prayers, such as the following, which may be committed to memory, and which may be said even without kneeling down :—

"Lord JESUS, I come unto Thee. Do Thou receive me graciously."

"Lord JESUS, I am a great sinner, but do Thou have mercy upon me."

"Lord JESUS, wash me in Thy Blood."

"Lord JESUS, sanctify me by Thy HOLY SPIRIT.'

"Lord JESUS, enable me to receive Thee worthily."

"Lord JESUS, may Thy Flesh be unto me meat indeed, and Thy Blood drink indeed."

"Lord JESUS, fix my thoughts on Thee."

"Lord JESUS, make me Thine for ever."

These, and such like "ejaculatory prayers," which the HOLY SPIRIT may put it into your heart to say, will help you forward to the Table of the LORD.

Be in the Church for as long a time as you can before the Celebration begins, and while you are waiting remain kneeling upon your knees, if possible, and employ yourself in prayer.

O God unseen yet ever near,
Thy Presence may we feel:
And Thus inspired with holy fear,
Before Thy Altar kneel.

Here may Thy faithful people know
The Blessings of Thy love,
The streams that through the desert flow,
The Manna from above.

We come, obedient to Thy Word,
To feast on heavenly Food;
Our meat the Body of the Lord,
Our drink His Precious Blood.

Thus may we all Thy Word obey,
For we, O God, are Thine;
And go rejoicing on our way,
Renewed with strength Divine. Amen.

DEVOTIONS IN CHURCH BEFORE THE SERVICE.

As soon as you have taken your place in Church, kneel down and silently say as follows:—

✠ In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

OUR Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily Bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, the power, and the glory, For ever and ever. Amen.

Then say the following Hymn, which is a prayer to God *the* Holy Ghost. *For remember that without the help of the* Holy Ghost *you cannot make a good Communion, nor do anything aright.*

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou the anointing Spirit art,
Who dost Thy sevenfold gifts impart:
Thy blessed unction from above
Is comfort, life, and fire of love;
Enable with perpetual light
The dulness of our blinded sight.
Anoint and cheer our soilèd face
With the abundance of Thy grace:
Keep far our foes, give peace at home:
Where Thou art Guide no ill can come.
Teach us to know the Father, Son,
And Thee, of Both, to be but One;
That through the ages all along
This may be our endless song,
Praise to Thy eternal merit,
Father, Son, and Holy Spirit. Amen.

During the rest of the time while you are waiting, you should pray secretly in your own words, or use any of the prayers in this book that you have already used during your preparation at home (see page 16). You may also turn to the Gospel for Good Friday in the Prayer Book, and read it if you have time. It is best to remain kneeling, unless you are feeble or infirm.

When the Priest has entered the Church and has gone up to the Altar, you will observe that he remains a short time in silence before beginning the Service. During this time he is confessing his sins and asking for pardon. You may join with him in spirit by saying the following prayer:—

✠ In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I CONFESS to God Almighty, the Father, the Son, and the Holy Ghost, that I have sinned grievously by thought, by word, and by deed.

O LORD our Heavenly FATHER, have mercy on me, and forgive me for JESUS' sake.

Grant that the offering of this Holy Sacrifice, in memory of the Death of Thy Dear SON JESUS CHRIST, may be acceptable unto Thy Divine Majesty, through Him who died and rose again, and Who is now the Propitiation for our sins, and our Advocate with Thee. Amen.

ONCE, only once, and once for all,
His precious life He gave;
Before the Cross our spirits fall,
And own it strong to save.

"One offering, single and complete,"
With lips and heart we say;
But what He never can repeat
He shows forth day by day.

For, as the Priest of Aaron's line
Within the Holiest stood,
And sprinkled all the mercy-shrine
With sacrificial blood;

So He, Who once atonement wrought,
Our Priest of endless power,
Presents Himself for those He bought
In that dark noontide hour.

His Manhood pleads where now it lives
On heaven's eternal Throne,
And where in mystic rite He gives
Its Presence to His own.

And so we show Thy death, O LORD,
Till Thou again appear;
And feel when we approach Thy Board,
We have an Altar here.

All glory to the FATHER be,
All glory to the SON,
All glory, HOLY GHOST, to Thee,
While endless ages run. Amen.

The Holy Eucharist,

ACCORDING TO THE USE OF THE CHURCH OF SCOTLAND.

The Priest begins by saying the LORD'S *Prayer and the following Collect at the Altar:**

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily Bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

ALMIGHTY GOD, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy HOLY SPIRIT, that we may perfectly love Thee, and worthily magnify Thy Holy Name; through CHRIST our LORD. *Amen.*

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* There is no authorized rubric in our Scottish Liturgy as to what position at the Altar should be taken by the Celebrant at this part of the service. It seems however on all accounts most suitable and convenient that he should commence at the "Epistle side." This will relieve him from the necessity of having to change from the North to the South side, as he would otherwise have to do, for the Collect and Epistle of the day.

Then he will either say the Ten Commandments or the following Summary:

AND JESUS answered and said unto him, Hear, O Israel: The LORD our GOD is one GOD, and thou shalt love the LORD thy GOD with all thy heart, and with all thy mind, with all thy soul, and with all thy strength: this is the first and great commandment. And the second is like unto it, namely, this: Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. On these two commandments hang all the Law and the Prophets.

Here say aloud,

LORD, have mercy upon us, and write these Thy laws in our hearts, we beseech Thee.

Next come the Collects.

Then the Epistle for the Day is read. Listen to it attentively.*

Then follows the Holy Gospel. Stand up while it is being read, and say at the beginning,

✠ GLORY BE TO THEE, O LORD.

When the Holy Gospel is ended, say,

THANKS BE TO THEE, O LORD, FOR THIS THY GLORIOUS GOSPEL.

After this the Nicene Creed, in which all should join with heart and voice.

I BELIEVE in one GOD the FATHER Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one LORD JESUS CHRIST, the Only-Begotten Son of GOD, begotten of His FATHER before all worlds, GOD of GOD, Light of Light, Very GOD of Very GOD, Begotten, not made. Being of One Substance with the FATHER; By Whom all things were made. Who for us men, and

* The Epistle and Gospel according to ancient usage are often read facing the Altar, as being solemn parts of the Eucharistic service. But frequently they are read, like ordinary lessons, facing the congregation. There are no rubrical directions one way or the other, in the Scottish or English Liturgies.

for our salvation, came down from heaven, And was Incarnate by the HOLY GHOST of the Virgin Mary, AND WAS MADE MAN, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day He rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the FATHER. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the HOLY GHOST, the LORD and Giver of Life, Who proceedeth from the FATHER and the SON, Who with the FATHER and the SON together is worshipped and glorified, Who spake by the Prophets. And I believe one Holy* Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, and the Life of the world to come. Amen.

After this (if there is no sermon or notices) the Priest says to the people,

Let us present our offerings to the LORD with reverence and godly fear.

Then he reads one or more of the offertory sentences from Holy Scripture, and usually says the following prayer:

BLESSED be Thou, O LORD GOD, for ever and ever: Thine, O LORD, is the greatness, and the glory, and the victory and the majesty; for all that is in the heaven and in the earth is Thine: Thine is the kingdom, O LORD, and Thou art exalted as Head above all: both riches and honour come of Thee, and of Thine own do we give unto Thee. Amen.

* "The editions of our Book of Common Prayer omit 'Holy' before 'Catholic and Apostolic Church' probably by an oversight." (Bishop Chr. Wordsworth's Church History, Vol. II. page 333.)

After this the Priest takes the Bread and Wine prepared for the Sacrament, and offers them to GOD *upon the Altar.**

While this is being done, say the following prayer silently :—

ACCEPT, O Eternal FATHER, this offering which is here made to Thee by Thy Minister. It is as yet only common bread and wine ; yet grant (through the power of Thy HOLY SPIRIT, and according to the holy institution of Thy SON our Saviour JESUS CHRIST, in remembrance of His Death and Passion) that all who shall receive these Thy creatures, may be partakers of His most Blessed Body and of His most Precious Blood. Amen.

Then the Priest says,

The LORD be with you.
Answer. And with thy spirit.
Priest. Lift up your hearts.
Answer. We lift them up unto the LORD.
Priest. Let us give thanks unto our LORD GOD.
Answer. It is meet and right so to do.

THE PREFACE.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O LORD (HOLY FATHER), Almighty, Everlasting GOD.

For the Proper Preface at Christmas, Easter, the Ascension, Pentecost, or Trinity, see pages 48, 49.

THEREFORE with Angels and Archangels, and with all the Company of Heaven, we laud and magnify Thy Glorious Name, evermore praising Thee, and saying,

HOLY, HOLY, HOLY, LORD GOD of Hosts ; heaven and earth are full of Thy Glory. Glory be to Thee, O LORD most high. Amen.

[Hosanna in the Highest ! Blessed is He that cometh in the Name of the LORD. Hosanna in the Highest !]

* There is no room for doubt that, at His Last Supper, our Blessed LORD mingled water with the wine. This has been done ever since in His Church, and it is an observance that should *never* be omitted.

After the Preface comes the Canon, or Consecration Prayer, the most sacred and mysterious part of this Divine Service. Follow with silent worship and devout reverence the words of the Priest as he says,

ALL glory be to Thee, Almighty GOD, our Heavenly FATHER, for that Thou, of Thy Tender Mercy, didst give Thy Only SON, JESUS CHRIST, to suffer death upon the Cross for our Redemption: Who (by His Own Oblation of Himself once offered) made a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction, for the sins of the whole world, and did institute, and in His Holy Gospel command us to continue, a Perpetual Memorial of that, His Precious Death and Sacrifice, until His coming again.

For, in the night that He was betrayed[a] He took bread, and when He had given thanks,[b] He brake it, and gave it to His disciples, saying, Take, eat,[c] THIS IS MY BODY WHICH IS GIVEN FOR YOU: DO this in remembrance of Me.

Likewise, after supper,[d] He took the cup; and when He had given thanks, He gave it to them, saying, Drink ye all of this, for[e] THIS IS MY BLOOD OF THE NEW TESTAMENT WHICH IS SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS: DO this, as oft as ye shall drink It, in remembrance of Me.

a *Here the Presbyter is to take the paten into his hands.*

b *And here to break the bread.*

c *And here to lay his hand upon all the bread.*

d *Here he is to take the cup into his hands.*

e *And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.*

THE OBLATION.

WHEREFORE, O LORD and Heavenly FATHER, according to the Institution of Thy Dearly-beloved SON our SAVIOUR JESUS CHRIST, we Thy humble servants do celebrate and make here, before Thy Divine Majesty, with these Thy Holy Gifts WHICH WE NOW OFFER UNTO THEE, the Memorial Thy SON hath commanded us to make; having in remembrance His Blessed Passion and Precious Death, His Mighty Resurrection and Glorious Ascension; rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same.

THE INVOCATION.

AND we most humbly beseech Thee, O Merciful FATHER, to hear us, and of Thy Almighty Goodness vouchsafe to Bless and Sanctify with Thy Word and HOLY SPIRIT these Thy Gifts and Creatures of Bread and Wine, that they may become the Body and Blood of Thy most Dearly-beloved Son.

[*After this say silently, if there is time, one or more of the following Acts of Adoration to our Lord* JESUS, *now truly present with us in His most Holy Sacrament.*

Glory be to Thee, O Blessed JESUS,
In this Thy Holy Sacrament. Amen.

Hail, Sacred Feast, which JESUS makes,
Rich Banquet of His Flesh and Blood.

WORTHY is the LAMB that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

BLESSING, and honour, and glory, and power be unto Him, that sitteth upon the Throne, and unto the LAMB for ever and ever. Amen.]

Then the Priest continues,

AND we earnestly desire Thy Fatherly goodness mercifully to accept This our Sacrifice of Praise and Thanksgiving, most humbly beseeching Thee to grant that by the Merits and Death of Thy Son JESUS CHRIST, and through faith in His Blood, we and all Thy Whole Church may obtain remission of our sins and all other benefits of His Passion.

And here we humbly offer and present unto Thee, O LORD, ourselves, our souls, and bodies, to be a reasonable, holy, and lively sacrifice unto Thee, beseeching Thee, that whosoever shall be partakers of this Holy Communion may worthily receive the most Precious Body and Blood of Thy Son JESUS CHRIST, and be filled with Thy Grace and Heavenly Benediction, and made One Body with Him, that He may dwell in them, and they in Him.

And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice; yet we beseech Thee to accept This our bounden duty and service, not weighing our merits but pardoning our offences, through JESUS CHRIST our Lord;

By Whom and with Whom, in the unity of the HOLY GHOST, all honour and glory be unto Thee, O FATHER Almighty, world without end.

Here say aloud,

Amen.

(1 Cor. xiv. 16.)

When the Priest offers up the following prayer for the whole state of CHRIST'S *Church, remember all for whom you ought to pray—your Bishop, your Spiritual Pastors, your friends and relations, the sick and the dying. (Perhaps by your earnest prayer now you may benefit some poor soul who at this moment lies in the agony of death.) Moreover, do not forget your dear friends who have finished their course, and have departed this life.*

Let us pray for the whole state of CHRIST'S Church.

ALMIGHTY and Ever-living GOD, Who, by Thy holy Apostle, hast taught us to make prayers and supplications, and to give thanks for all men; we humbly beseech Thee most mercifully to accept our (alms and) oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the Universal Church with the Spirit of truth, unity, and concord; and grant that all they that do confess Thy Holy Name, may agree in the truth of Thy Holy Word, and live in unity and godly love.

We beseech Thee also to save and defend all Christian Kings, Princes, and Governors, and especially Thy servant Victoria our Queen, that under her we may be godly and quietly governed; and grant unto her whole council, and to all who are put in authority under her, that they may truly and indifferently administer justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue.

Give grace, O Heavenly FATHER, to all Bishops, Priests, and Deacons, that they may, both by their life and doctrine, set forth Thy true and lively Word, and rightly and duly administer Thy Holy Sacraments.

And to all Thy people give Thy heavenly grace that with meek heart and due reverence they may hear and receive Thy Holy Word, truly serving Thee in holiness and righteousness, all the days of their life.

And we commend especially to Thy merciful goodness the congregation which is here assembled in Thy Name, to celebrate the commemoration of the most Precious Death and Sacrifice of Thy SON and our SAVIOUR JESUS CHRIST.

And we most humbly beseech Thee, of Thy goodness, O LORD, to comfort and succour all those, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless Thy Holy Name, for all Thy servants, who, having finished their course in faith, do now rest from their labours.

And we yield unto Thee most high praise, and hearty thanks for the wonderful grace and virtue declared in all Thy Saints, who have been the choice vessels of Thy grace, and the lights of the world in their several generations: most humbly beseeching Thee to give us grace to follow the example of their steadfastness in Thy faith, and obedience to Thy Holy Commandments, that at the day of the general resurrection, we, and all they who are of the Mystical Body of Thy SON, may be set on His Right Hand, and hear that His most joyful voice, Come, ye Blessed of My FATHER, inherit the kingdom prepared for you from the foundation of the world.

Grant this, O FATHER, for JESUS CHRIST'S sake, our only Mediator and Advocate. Amen.

As our SAVIOUR CHRIST hath commanded and taught us, we are bold to say,

OUR FATHER, Which art in heaven, Hallowed by Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For Thine is the kingdom, the power, and the glory, For ever and ever. Amen.

Listen (still humbly kneeling) to the following gracious words of invitation.

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of GOD, and walking from henceforth in His holy ways; draw near and take this Holy Sacrament, to your comfort: and make your humble confession to Almighty GOD, meekly kneeling upon your knees.

Join with all your heart in making the following confession of sins. Let it not be said with your lips only!

ALMIGHTY GOD, FATHER of our LORD JESUS CHRIST, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty; Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most Merciful FATHER; For Thy SON our Lord JESUS CHRIST'S sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please Thee in newness of life; To the honour and glory of Thy Name, Through JESUS CHRIST our Lord. Amen.

Receive the following Absolution with humble thankfulness. Look by faith to your Crucified Saviour, and to His Wounds, as the sources of all pardon.

ALMIGHTY GOD, our Heavenly FATHER, Who of His great mercy hath promised forgiveness of sins to all them who with hearty repentance and true faith turn unto Him; Have mercy upon you; Pardon and Deliver you from all your sins; Confirm and Strengthen you in all goodness: and bring you to everlasting life, through JESUS CHRIST our Lord. Amen.

Then hearken to the following messages of love from the LORD JESUS, *in Whose mysterious Presence you are now kneeling.*

HEAR what comfortable words our SAVIOUR CHRIST saith unto all that truly turn to Him.

COME unto Me, all ye that labour and are heavy laden, and I will give you rest. St. Matt. xi. 28.

GOD so loved the world, that He gave His Only-Begotten SON, that whosoever believeth in Him should not perish, but have everlasting life. St. John iii. 16.

Hear also what St. Paul saith.

This is a faithful saying, and worthy of all acceptation, that CHRIST JESUS came into the world to save sinners. 1 Tim. i. 15.

Hear also what St. John saith.

If any man sin, we have an Advocate with the FATHER, JESUS CHRIST the Righteous: and He is the Propitiation for our sins. 1 John ii. 1, 2.

The Prayer of Humble Access.

WE do not presume to come to this Thy Holy Table, O Merciful LORD, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same LORD, whose property is always to have mercy. Grant us, therefore, Gracious LORD, so to eat the Flesh of Thy Dear Son JESUS CHRIST, and to drink His Blood, that our sinful bodies may be made clean by His most Sacred Body, and our souls washed through His most Precious Blood, and that we may evermore dwell in Him, and He in us. Amen.

Now is the time for the Priest's Communion and secret prayers.

Now, too, is the time for your own secret prayers in the mysterious Presence of your Lord and SAVIOUR JESUS CHRIST, *truly present in His Holy Sacrament.*

At the Priest's Communion (that is, while the Priest is himself receiving the Blessed Sacrament), say as follows, with earnest devotion towards the LORD JESUS.

O LAMB of GOD, that takest away the sins of the world, have mercy on us.

O LAMB of GOD, that takest away the sins of the world, have mercy on us.

O LAMB of GOD, that takest away the sins of the world, grant us Thy Peace.

O SAVIOUR of the world, Who by Thy Cross and Precious Blood hast redeemed us, Save us and help us, we humbly beseech Thee, O LORD.

Then silently (still kneeling upon your knees) worship your Divine SAVIOUR, *in the words of the following hymn* (Rev. v. 12), *which you will say as a special*

ACT OF ADORATION.

COME, let us join our cheerful songs
With Angels round the Throne;
Ten thousand thousand are their tongues,
But all their joys are one.

"Worthy the LAMB that died," they cry,
"To be exalted thus;"
"Worthy the LAMB," our lips reply,
"For He was slain for us."

JESUS is worthy to receive
Honour and power Divine;
And blessings, more than we can give,
Be, LORD, for ever Thine.

Let all creation join in one
To bless the Sacred Name
Of Him that sits upon the Throne,
And to adore the LAMB. Amen.

If you have time, say also this other hymn, still upon your knees.

THEE we adore, O hidden SAVIOUR, Thee,
Who in Thy Sacrament dost deign to be;
Both flesh and spirit at Thy Presence fail,
Yet here Thy Presence we devoutly hail.

O blest Memorial of our dying LORD,
Who living Bread to men doth here afford!
O may our souls for ever feed on Thee,
And Thou, O CHRIST, for ever precious be.

Fountain of goodness, JESU, LORD and GOD,
Cleanse us, unclean, with Thy most cleansing Blood;
Increase our faith and love, that we may know
The hope and peace which from Thy Presence flow.

O CHRIST, Whom now beneath a veil we see,
May what we thirst for soon our portion be,
To gaze on Thee unveiled, and see Thy Face,
The vision of Thy glory and Thy grace. Amen.

*If you are going to partake of the Holy Sacrament at this Service, say one or more of the following prayers before going up to the Lord's Table.**

O ALMIGHTY and most Merciful FATHER, behold I come to the Table of Thine Only-Begotten SON JESUS CHRIST. I am sick; but I come to the Good Physician. I am unclean: but I come to Him Whose Blood cleanseth from all sin. I am blind; but I come to Him Who is the Light of the world. I am poor and needy; but I come to Him Who is Lord of all. I am naked; but I come to Him Who can clothe me in white raiment. I am a lost sheep; but I come to the Good Shepherd.

* *For the benefit of those who are in the Church, but who are not intending to receive the Holy Sacrament on this occasion, suitable devotions will be found in the Appendix.*

O LORD JESUS CHRIST, Who hast said, "Him that cometh to Me I will in no wise cast out," behold I come unto Thee in this Thy Holy Sacrament, trusting only in Thy great and undeserved mercy. May Thy Flesh be unto me meat indeed, and may Thy Blood be unto me drink indeed. May I abide in Thee, and wilt Thou be pleased to abide in me unto everlasting life, and enable me, through the grace of Thy HOLY SPIRIT, to bring forth much fruit to Thine honour and glory. Amen.

ACTS OF FAITH, HOPE, AND CHARITY.

Act of Faith.—LORD JESUS, I believe: help Thou mine unbelief. I believe that Thou art One with the FATHER and the HOLY GHOST, and yet that for us sinners and for our salvation Thou didst come down from heaven and didst become Man. I believe that Thou didst die upon the Cross, and wast buried. I believe that Thou didst rise from Thy grave, and after forty days didst ascend bodily into heaven. Yet I believe also that Thou art here mysteriously present in this Holy Sacrament in a way past man's understanding. LORD, I believe: help Thou mine unbelief.

Act of Hope.—LORD JESUS, all my hope is in Thee, and in Thee alone. LORD JESUS, in Thee have I trusted, let me never be confounded. I have no hope in myself, but I trust in Thee. I hope for pardon through Thy Precious Blood, I hope for holiness through union with Thee, and through the Grace of Thy HOLY SPIRIT, Whom Thou hast sent unto us from the FATHER. I hope for Thy Mercy, O LORD JESUS, in the hour of my death and in the Day of Judgment. LORD JESUS, in Thee have I trusted, let me never be confounded.

Act of Love.—LORD JESUS, I love Thee; make me to love Thee more and more. Greater love hath no man than this, that a man lay down his life for his friends. This, O LORD JESUS, Thou didst do, when Thou didst hang upon the Cross for us miserable sinners. Help me by Thy HOLY SPIRIT to love Thee in return, and after Thy holy example to love all men, and even those who are mine enemies.

When the time comes to receive the Blessed Sacrament, approach the Altar humbly and devoutly. While kneeling there you can say,

LORD JESUS, I am not worthy that Thou shouldst come under my roof; but speak the word only, and my soul shall be healed.*

In communicating the Faithful, the Priest says,

THE Body of our LORD JESUS CHRIST, Which was given for thee, preserve thy body and soul unto everlasting life.

THE Blood of our LORD JESUS CHRIST, Which was shed for thee, preserve thy body and soul unto everlasting life.

On returning to your place, kneel down and give humble thanks for your Communion, as follows:—

ALMIGHTY GOD, our Heavenly FATHER, I render unto Thee most humble and hearty thanks, because Thou hast given Thy SON, our SAVIOUR JESUS CHRIST, not only to die for me, but also to be my spiritual Food in this Divine and comfortable Sacrament.

For His sake, and in union with Him, I beseech Thee to hear our prayers, and to grant unto us the forgiveness of our sins and all other benefits of His Passion.

Here offer in your own words any special requests you have to bring before the Throne of Grace for yourself or for others. You may also renew the Acts of Faith, Hope, and Charity that you made before your Communion. (See previous page.)

Additional devotions for use if you have time, will be found in the Appendix. (See page 50.)

* Say "AMEN" after communicating in each kind.

When all have communicated, the Priest returns to the Altar and says,

HAVING now received the Precious Body and Blood of CHRIST, let us give thanks to our Lord GOD, Who hath graciously vouchsafed to admit us to the participation of His Holy Mysteries; and let us beg of Him grace to perform our vows, and to persevere in our good resolutions; and that, being made holy, we may obtain everlasting life, through the merits of the all-sufficient Sacrifice of our Lord and Saviour JESUS CHRIST.

And the following thanksgiving:

ALMIGHTY and Ever-living GOD, we most heartily thank Thee, for that Thou dost vouchsafe to feed us who have duly received these Holy Mysteries, with the Spiritual Food of the most Precious Body and Blood of Thy SON our SAVIOUR JESUS CHRIST; and dost assure us thereby of Thy favour and goodness towards us; and that we are very members incorporate in the Mystical Body of Thy SON, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting kingdom, by the merits of His most Precious Death and Passion. We now most humbly beseech Thee, O HEAVENLY FATHER, so to assist us with Thy grace and HOLY SPIRIT, that we may continue in that holy communion and fellowship, and do all such good works as Thou hast commanded us to walk in, through JESUS CHRIST our Lord; to Whom, with the FATHER and the HOLY GHOST, be all honour and glory, world without end. Amen.

Then follows the "Gloria in Excelsis."

GLORY be to GOD in the highest, and on earth peace, goodwill towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord GOD, Heavenly King, GOD the FATHER Almighty; and to Thee, O GOD, the Only-Begotten Son JESU CHRIST; and to Thee, O GOD, the HOLY GHOST.

O LORD, the Only-Begotten Son JESU CHRIST; O Lord GOD, Lamb of GOD, Son of the FATHER, that takest away the sins of the world, have mercy upon us. Thou that

takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of GOD the FATHER, have mercy upon us.

For Thou only art Holy, Thou only art the LORD, Thou only, O CHRIST, with the HOLY GHOST, art most high in the glory of GOD the FATHER. Amen.

The service of the Holy Eucharist is concluded with the following Peace and Blessing :—

THE Peace of GOD, which passeth all understanding, keep your hearts and minds in the knowledge and love of GOD, and of His Son JESUS CHRIST our Lord.

AND the Blessing of GOD ALMIGHTY, the FATHER, the SON, and the HOLY GHOST be amongst you, and remain with you always. Amen.

While the Priest is washing the Sacred Vessels, or reserving the Blessed Sacrament for the sick, all the congregation should remain humbly kneeling upon their knees. None should leave the Church till he has left the Altar.

If you have had the privilege of receiving the Blessed Sacrament, you should now, if possible, remain and render thanks unto your Gracious LORD. *Be not like the nine unthankful lepers in the Gospel, but say with all your heart the following*

ACT OF THANKSGIVING.

WHAT shall I render unto Thee, O Lord JESUS, for all Thou hast done for me? Behold, when I had no being at all, Thou didst create me; and when I was lost in my sins, Thou didst redeem me. All that I have, all that I am, is Thy Gift, O JESUS; and now, after all Thy other favours, Thou hast given me Thyself in this Blessed Sacrament. Blessed be Thy Name for ever.

Bless then thy LORD, O my soul, and let all that is within me praise His Holy Name. Amen.

Say also, if possible, the office of Thanksgiving which you will find on page 69.

THE EVENING AFTER COMMUNION.

On the evening of the day on which you have had the happiness of receiving the Blessed Sacrament, give special thanks after your usual prayers (see page 102) for the great blessing you have enjoyed.

Say devoutly upon your knees,

ALMIGHTY God, our Heavenly Father, I render unto Thee most humble and hearty thanks, because Thou hast given Thy Dear Son our Saviour Jesus Christ, not only to die for us, but also to be my Spiritual Food in His Holy Sacrament. Accept of my thanks, O Heavenly Father, through the same Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

Say also the following to your Divine Saviour Who has fed you at His Holy Table.

O LORD Jesus Christ, I humbly commend myself unto Thee, both now and for ever. Take possession of me, O Jesus, in body and soul. Abide in me, and enable me to abide in Thee through the Communion of Thy Body and Blood, Which Thou hast this day granted unto me. Cleanse me ever from the guilt of my sins through Thy most Precious Blood, and deliver me ever from the dominion of sin through the mighty working of Thy Holy Spirit. Take possession of me altogether, O Blessed Jesus, so that from this time forth I may please Thee in thought, word, and deed; and grant at last that through the merits of Thy Death and Resurrection I may attain unto everlasting life, and see Thee face to face, in Thy Heavenly Glory.

And now unto Thee, O Blessed JESUS, I would commend all near and dear unto me. May they be Thine for ever, and daily increase in Thy HOLY SPIRIT more and more, until they come unto Thy everlasting kingdom, where with the FATHER and the HOLY SPIRIT Thou livest and reignest; world without end. Amen.

"I will lay me down in peace, and take my rest; for it is Thou, Lord JESUS, only, that makest me dwell in safety" (Ps. iv. 9).

Into Thy Hands I commend my spirit; for Thou hast redeemed me, O LORD, Thou GOD of truth.

I lay my body down to sleep,
I give my soul to CHRIST to keep;
Wake I at morn or wake I never,
I give my soul to CHRIST for ever. Amen.

PROPER PREFACES.

¶ *Upon Christmas Day, and seven days after.*

BECAUSE Thou didst give JESUS CHRIST, Thine Only SON, to be born (as on this day)* for us, Who, by the operation of the HOLY GHOST, was made Very Man, of the substance of the Blessed Virgin Mary, His Mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, etc.

* *During the seven days after Christmas, say,* AS AT THIS TIME.

¶ *Upon Easter Day, and seven days after.*

BUT chiefly we are bound to praise Thee for the Glorious Resurrection of Thy SON JESUS CHRIST our Lord: for He is the very Paschal Lamb Which was offered for us, and hath taken away the sin of the world; Who, by His Death, hath destroyed death, and, by His rising to life again, hath restored to us everlasting life. Therefore with Angels, etc.

¶ *Upon Ascension Day, and seven days after.*

THROUGH Thy most Dearly-beloved SON JESUS CHRIST our Lord: Who, after His most Glorious Resurrection, manifestly appeared to all His Apostles, and, in their sight, ascended up into heaven, to prepare a place for us; that where He is, thither might we also ascend, and reign with Him in Glory. Therefore with Angels, etc.

¶ *Upon Whitsun Day, and six days after.*

THROUGH JESUS CHRIST our Lord; according to Whose most true promise the HOLY GHOST came down (as on this day)* from heaven with a sudden great sound as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations, whereby we are brought out of darkness and error into the clear light and true knowledge of Thee and of Thy SON JESUS CHRIST. Therefore with Angels, etc.

* *During the six days after Whitsun Day, say,* AS AT THIS TIME.

¶ *Upon the Feast of Trinity only.*

WHO art One GOD, One Lord; not One only Person, but Three Persons in One Substance. For that which we believe of the glory of the FATHER, the same we believe of the SON, and of the HOLY GHOST, without any difference or inequality. Therefore with Angels, etc.

APPENDIX.

HYMNS OF PRAISE TO JESUS THAT MAY BE USED AS OPPORTUNITY OFFERS IN THE PRESENCE OF THE BLESSED SACRAMENT.

If possible, the devout worshipper should offer up these acts of Adoration upon his bended knees.

THEE we adore, O hidden Saviour, Thee,
Who in Thy Sacrament dost deign to be;
Both flesh and spirit at Thy Presence fail,
Yet here Thy Presence we devoutly hail.

O blest Memorial of our dying Lord,
Who living Bread to men doth here afford!
O may our souls for ever feed on Thee,
And Thou, O Christ, for ever precious be.

Fountain of Goodness, Jesu, Lord, and God,
Cleanse us, unclean, with Thy most cleansing Blood;
Increase our faith and love, that we may know
The hope and peace which from Thy Presence flow.

O Christ, Whom now beneath a veil we see,
May what we thirst for soon our portion be,
To gaze on Thee unveiled, and see Thy Face,
The vision of Thy glory and Thy grace. Amen.

NOW, my tongue, the mystery telling
Of the glorious Body sing,
And the Blood, all price excelling,
Which the Gentiles' Lord and King,
In a Virgin's womb once dwelling,
Shed for this world's ransoming.

Given for us, and condescending
To be born for us below,
He, with men in converse blending,
Dwelt the seed of truth to sow,
Till He closed, with wondrous ending,
His most patient life of woe.

That last night, at supper lying,
'Mid the Twelve, His chosen band,
Jesus, with the law complying,
Keeps the feast its rites demand;
Then more precious Food supplying,
Gives Himself with His own Hand.

Word-made-Flesh true bread He maketh,
By His Word, His Flesh to be;
Wine His Blood; which whoso taketh
Must from carnal thoughts be free;
Faith alone, though sight forsaketh,
Shows true hearts the mystery.

THERFORE we, before Him bending,
This great Sacrament revere;
Types and shadows have their ending,
For the newer rite is here;
Faith, our outward sense befriending,
Makes our inward vision clear.

Glory let us give, and blessing,
To the Father, and the Son,
Honour, might, and praise addressing,
While eternal ages run;
Ever too His love confessing,
Who from Both with Both is One. Amen.

THE Heavenly Word proceeding forth,
Yet leaving not the Father's side,
Accomplishing His work on earth,
Had reached at length life's eventide.

By false disciple to be given
To foemen for His life athirst,
Himself the very Bread of Heaven,
He gave to His disciples first.

He gave Himself in either kind,
His precious Flesh, His precious Blood;
In love's own fulness thus designed
Of the whole man to be the Food.

By Birth their fellow-man was He,
Their Meat, when sitting at the Board;
He died, their Ransomer to be;
He ever reigns, their great Reward.

O SAVING Victim, opening wide
The gate of heaven to man below,
Our foes press on from every side,
Thine aid supply, Thy strength bestow.

All praise and thanks to Thee ascend
For evermore, Blest One in Three;
O grant us life that shall not end
In our true native land with Thee. Amen.

MY God, and is Thy Table spread,
And doth Thy Cup with love o'erflow?
Thither be all Thy children led,
And let them all Thy sweetness know.

Hail, sacred Feast, which Jesus makes,
Rich Banquet of His Flesh and Blood!
Thrice happy he who here partakes
That sacred Stream, that heavenly Food.

To Father, Son, and Holy Ghost,
The God whom heaven and earth adore,
From men and from the Angel-host
Be praise and glory evermore. Amen.

JESU! the very thought is sweet;
In that dear Name all heart-joys meet:
But oh! that honey sweeter far
The glimpses of His Presence are.

No word is sung more sweet than this,
No sound is heard more full of bliss,
No thought brings sweeter comfort nigh,
Than Jesus, Son of God most High.

Jesu, the hope of souls forlorn,
How good to them for sin that mourn!
To them that seek Thee, oh how kind!
But what art Thou to them that find?

No tongue of mortal can express,
No pen can write the blessedness,
He only who hath proved it knows
What bliss from love of Jesus flows.

O Jesu, King of wondrous might!
O Victor, glorious from the fight!
Sweetness that may not be expressed,
And altogether loveliest!

Abide with us, O Lord, to-day,
Fulfil us with Thy grace, we pray;
And with Thine own true sweetness feed
Our souls from sin and darkness freed. Amen.

GETHSEMANE.

JESUS, while He dwelt below,
As Divine historians say,
To a place would often go;
Near to Kedron's brook it lay.
In this place He loved to be,
And 'twas named Gethsemane.

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'Twas a garden, as we read,
At the foot of Olivet;
Low, and proper to be made
The Redeemer's lone retreat.
When from noise He would be free,
Then He sought Gethsemane.

Thither, by their Master brought,
His disciples likewise came;
There the heavenly truths He taught
Often set their hearts on flame.
Therefore they, as well as He,
Visited Gethsemane.

Here they oft conversing sat,
Or might join with Christ in prayer:
Oh, what blest devotion's that,
When the Lord Himself is there!
All things to them seemed to agree
To endear Gethsemane.

Here no strangers durst intrude;
But the Prince of Peace could sit,
Cheered with sacred solitude,
Wrapt in contemplation sweet:
Yet how little could they see
Why He chose Gethsemane.

Full of love to man's lost race,
On His conflict much He thought;
This He knew the destined place,
And He loved the sacred spot.
Therefore 'twas He liked to be
Often in Gethsemane.

They His followers, with the rest
Had incurred the wrath Divine;
And their Lord, with pity prest,
Longed to bear their loads—and mine.
Love to them, and love to me,
Made Him love Gethsemane.

Many woes had He endured,
  Many sore temptations met,
Patient, and to pain inured:
  But the sorest trial yet
Was to be sustained in thee,
Gloomy, sad Gethsemane!

Came at length the dreadful night!
  Vengeance with its iron rod
Stood, and with collected might
  Bruised the harmless Lamb of God.
See, my soul, thy Saviour see,
Prostrate in Gethsemane!

View Him in that olive press,
  Squeezed and wrung till whelmed in Blood!
View thy Maker's deep distress!
  Hear the sighs and groans of God!
Then reflect what sin must be,
Gazing on Gethsemane.

Poor disciples, tell me now
  Where's the love ye lately had?
Where's that faith ye all could vow?
  But this hour is too, too sad!
'Tis not now for such as ye
To support Gethsemane.

O what wonders Love has done!
  But how little understood!
God well knows, and God alone,
  What produced that sweat of Blood.
Who can thy deep wonders see,
Wonderful Gethsemane!

There my God bore all my guilt;
  This through grace can be believed;
But the horrors which He felt
  Are too vast to be conceived.
None can penetrate through thee,
Doleful, dark Gethsemane.

Gloomy garden, on thy beds,
Washed by Kedron's waters foul,
Grow most rank and bitter weeds:
Think on these, my sinful soul.
Wouldst thou sin's dominion flee?
Call to mind Gethsemane.

Sinners, vile like me, and lost
(If there's one so vile as I),
Leave more righteous souls to boast;
Leave them, and to refuge fly.
We may well bless that decree
Which ordained Gethsemane.

We can hope no healing hand;
Leprous quite throughout with sin,
Loathed incurables we stand,
Crying out, "Unclean! unclean!"
Help there's none for such as we,
But in dear Gethsemane.

Eden, from each flowery bed,
Did for man short sweetness breathe:
Soon, by Satan's counsel led,
Man wrought sin, and sin wrought death.
But of life the healing tree
Grows in rich Gethsemane.

Hither, Lord, thou didst resort
Ofttimes with Thy little train;
Here wouldst keep Thy private court.
Oh! confer that grace again.
Lord, resort with worthless me
Ofttimes to Gethsemane.

True, I can't deserve to share
In a favour so Divine,
But since sin first fixed Thee there,
None have greater sins than mine:
And to this my woeful plea
Witness thou, Gethsemane!

Sins against a Holy God;
  Sins against His righteous laws;
Sins against His love, His Blood;
  Sins against His Name and cause;
Sins immense as is the sea!
Hide me, O Gethsemane!

Here's my claim, and here alone—
  None a Saviour more can need;
Deeds of righteousness I've none;
  No, not one good work to plead:
Not a glimpse of hope for me,
Only in Gethsemane.

Saviour, all the stone remove
  From my flinty, frozen heart;
Thaw it with the beams of love,
  Pierce it with the Blood-dipt dart!
Wound the heart that wounded Thee
Melt it in Gethsemane.

Father, Son, and Holy Ghost,
  One Almighty God of love,
Hymned by all the Heavenly host
  In Thy shining courts above,
We poor sinners, Gracious Three,
Bless Thee for Gethsemane!

LITANIES.

The following Litanies may also be used (if there is time) either during the Communion in Church, or in your own private prayers at home :—

I.

LITANY OF THE LORD JESUS.

LORD, have mercy on us.
CHRIST, have mercy on us.
LORD, have mercy on us.

O GOD the FATHER of Heaven,
O GOD the SON, Redeemer of the World,
O GOD the HOLY GHOST,
HOLY TRINITY, ONE GOD,
Have mercy on us.

JESUS, SON of the living GOD,
JESUS, Brightness of the FATHER,
JESUS, King of Glory,
JESUS, SON of the Virgin Mary,
JESUS, Whose name is called WONDERFUL,
JESUS, the Mighty GOD,
JESUS, most powerful,
JESUS, most patient,
JESUS, most obedient,
JESUS, meek and lowly,
JESUS, Lover of purity,
JESUS, Lover of our souls,
JESUS, Pattern of all virtues,
JESUS, the Good Shepherd,
JESUS, the Light of the World,
JESUS, the Eternal Wisdom,
JESUS, the Way, the Truth, and the Life,
JESUS, Joy of the Angels,
JESUS, King of the Patriarchs,
JESUS, Inspirer of the Prophets,
JESUS, Master of the Apostles,
JESUS, Teacher of the Evangelists,
JESUS, Strength of the Martyrs,
JESUS, Crown of all Saints,
Have mercy on us.

Be merciful unto us, and spare us, O LORD.

Be merciful unto us, and hear us, O LORD.

From all evil and mischief; from sin; from the crafts and assaults of the devil; from Thy wrath; and from everlasting damnation,

LORD JESUS, deliver us.

By the Mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision; by Thy Baptism, Fasting, and Temptation,

LORD JESUS, deliver us.

By Thine Agony and Bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial; by Thy glorious Resurrection and Ascension; and by the coming of the HOLY GHOST,

LORD JESUS, deliver us.

In the Hour of our Death, and in the Day of Judgment,

LORD JESUS, deliver us.

O LAMB of GOD, Who takest away the sins of the world,

Spare us, O LORD JESUS.

O LAMB of GOD, Who takest away the sins of the world,

Hear us, O LORD JESUS.

O LAMB of GOD, Who takest away the sins of the world,

Have mercy on us, O LORD JESUS.

O LORD JESUS CHRIST, Who hast said, Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you, grant unto us, we beseech Thee,

the gift of Thy Divine Love, that we may always love Thee with our whole hearts, and praise Thy Name for ever and ever. Amen.

O GOD, Who hast given Thine Only-Begotten SON to be the SAVIOUR of mankind, and didst command that His Name should be called JESUS, mercifully grant that we, who worship His Holy Name upon earth, may with joy behold His Face in Heaven, Who with Thee and the HOLY GHOST liveth and reigneth ONE GOD, world without end. Amen.

II.

LITANY OF THE BIRTH OF CHRIST.

(*Specially for use at Christmas.*)

LORD, have mercy on us.

CHRIST, have mercy on us.

LORD, have mercy on us.

O GOD the FATHER of Heaven,
O GOD the SON, Redeemer of the World,
O GOD the HOLY GHOST,
HOLY TRINITY, ONE GOD,

Have mercy on us.

JESUS, Eternal SON of the Father,

JESUS, Who didst come down into this world to save sinners,

JESUS, who wast made Man,

JESUS, Who wast born of the Virgin Mary at Bethlehem,

JESUS, Who wast wrapt in swaddling clothes and laid in a manger,

Have mercy on us.

JESUS, Who wast announced to the Shepherds by an Angel,

JESUS, Who wast circumcised on the eighth day,

JESUS, Who wast presented in the Temple at Jerusalem,

JESUS, Who wast worshipped by the Magi,

JESUS, true GOD and true Man,

Have mercy on us.

ALMIGHTY GOD, Who hast given us Thy ONLY-BEGOTTEN SON, to take our nature upon Him, and (as at this time) to be born of a pure Virgin; grant that we being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy HOLY SPIRIT, through the same our LORD JESUS CHRIST, Who liveth and reigneth with Thee and the same SPIRIT, ever one GOD, world without end. Amen.

III.

LITANY OF THE PASSION.

(*For use on Fridays, and during Lent.*)

LORD, have mercy on us.
CHRIST, have mercy on us.
LORD, have mercy on us.

O GOD the FATHER of Heaven,
O GOD the SON, Redeemer of the World,
O GOD the HOLY GHOST,
HOLY TRINITY, ONE GOD,

Have mercy on us.

JESUS, Who didst come into the world to die for our sins,

JESUS, Who didst suffer Thine Agony and Bloody Sweat in the Garden of Gethsemane,

JESUS, Who wast betrayed by Judas with a kiss,

JESUS, Who wast led away Captive by Thine enemies,

JESUS, Who wast thrice denied by Peter in the Palace of the High Priest,

JESUS, Who wast blasphemed, blindfolded, buffeted, and spit upon,

JESUS, Who was delivered bound to Pontius Pilate,

JESUS, Who wast mocked and set at nought by Herod,

JESUS, Who wast scourged,

JESUS, Who was clothed with a purple robe in mockery,

JESUS, Who wast crowned with thorns,

JESUS, Who wast insulted with a reed for a sceptre,

JESUS, Who wast condemned to death,

JESUS, Who didst carry Thine own Cross,

JESUS, Who wast led as a lamb to the slaughter,

JESUS, Whose hands and feet were pierced with the nails,

JESUS, Who didst hang upon the Cross between two thieves,

JESUS, Whose precious Blood cleanseth us from all sin,

Have mercy on us.

JESUS, Who didst bear our sins in Thine own Body on the Tree,

JESUS, by Whose stripes we are healed,

JESUS, Who didst die on the Cross that we might live in Heaven,

JESUS, Who wast taken down from the Cross and wrapped in clean linen,

JESUS, Who wast laid in the tomb,

JESUS, Who didst rise again, on the third day,

JESUS, Who didst show to Thy disciples the wounds in Thy hands and Thy feet,

JESUS, Who didst ascend up bodily into heaven, forty days after Thy Resurrection.

JESUS, Who shalt come again in like manner, to be our Judge,

Have mercy on us.

O SAVIOUR of the world, Who by Thy Cross and Precious Blood hast redeemed us, save us and help us, we humbly beseech Thee, O LORD,

By Thine Agony and Bloody Sweat,

By Thy Cross and Passion,

By Thy precious Death and Burial,

By Thy glorious Resurrection and Ascension,

In the Hour of Death, and in the Day of Judgment,

Good Lord, deliver us.

MAY the sufferings of our LORD JESUS CHRIST, and His infinite merits, deliver our souls from death, and bring us unto Everlasting Life. Amen.

IV.

LITANY OF THE RESURRECTION.

(For use on Sundays, and during Easter.)

LORD, have mercy on us.

CHRIST, have mercy on us.

LORD, have mercy on us.

O GOD the FATHER of Heaven,
O GOD the SON, Redeemer of the World,
O GOD the HOLY GHOST,
HOLY TRINITY, ONE GOD,

Have mercy on us.

JESUS, Who didst die for our sins, and on the third day rise again for our justification,

JESUS, Who didst overcome death,

JESUS, Who didst come forth from Thy tomb very early in the morning, on the first day of the week,

JESUS, Who wast seen after Thy Resurrection first of all by Mary Magdalene,

JESUS, Who didst meet the other holy women, and didst say unto them, All Hail!

JESUS, Who the same day didst show Thyself to Peter,

JESUS, Who in the evening didst walk with the two disciples on the road to Emmaus, and didst afterwards break bread with them,

JESUS, Who in the same night didst come amongst Thine Apostles at Jerusalem, and didst eat in their presence,

JESUS, Who didst drive away the doubts of Thomas, by showing him the wounds in Thy hands and side.

Have mercy on us.

JESUS, Who didst go into Galilee after Thy Resurrection,

JESUS, Who didst show Thyself to Thine Apostles beside the Lake of Tiberias,

JESUS, Who wast seen of above five hundred brethren at once,

JESUS, Who didst meet with the eleven on a mountain in Galilee,

JESUS, Who from Olivet didst ascend bodily into heaven forty days after Thy Resurrection,

JESUS, Who according to Thy most true promise didst send the HOLY GHOST the COMFORTER,

JESUS, Who hast gone into heaven to make intercession with the FATHER, and to prepare a place for us,

JESUS, Who shalt come again to take Thy people unto Thyself,

Have mercy on us.

WE offer unto Thee, O LORD, HOLY FATHER, ALMIGHTY, EVERLASTING GOD, most high praise for the glorious Resurrection of Thy SON JESUS CHRIST OUR LORD. For He is the true Paschal Lamb which was offered for us, and hath taken away the sin of the World; Who by His Death hath destroyed death, and by His rising to life again, hath restored to us everlasting life; Who, moreover, after His most Glorious Resurrection from the dead, manifestly appeared to all His Apostles, and in their sight ascended up into Heaven, to prepare a place for us, that where He is, thither we might also ascend, and reign with Him for ever, and to Whom, therefore, with Thee, O FATHER, and Thee, O HOLY GHOST, be undivided praise and glory, world without end. Amen.

Offices of Preparation and Thanksgiving for the Holy Eucharist.

The following ancient Offices are chiefly in use among the Clergy:—

OFFICE OF PREPARATION.

Antiphon.—Remember not, Lord, our offences.

Psalm lxxxiv. (*Quam dilecta*).
Psalm lxxxv. (*Benedixisti Domine*).
Psalm lxxxvi. (*Inclina Domine*).
Psalm cxvi. 10 (*Credidi*).
Psalm cxxx. (*De profundis*).

Antiphon.—Remember not, LORD, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

OUR FATHER, etc.

I SAID, LORD, be merciful unto me.

R. Heal my soul, for I have sinned against Thee.

V. Turn Thee again, O LORD, at the last.

R. And be gracious unto Thy servants.

V. Let Thy mercy, O LORD, be showed upon us.

R. As we do put our trust in Thee.

V. Let Thy Priests be clothed with righteousness.

R. And let Thy Saints sing with joyfulness.

V. O cleanse Thou me from my secret faults.

R. And keep Thy servant also from presumptuous sins.

V. O LORD, hear our prayer.

R. And let our cry come unto Thee.

V. The LORD be with you.

R. And with thy spirit.

Let us pray.

MOST gracious GOD, incline Thy merciful ears to our prayers, and enlighten our hearts by the grace of Thy HOLY SPIRIT: that we may worthily celebrate Thy holy Mysteries, and love Thee with an everlasting love, through JESUS CHRIST our Lord. Amen.

ALMIGHTY GOD, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid: cleanse the thoughts of our heart by the inspiration of Thy HOLY SPIRIT, that we may perfectly love Thee, and worthily magnify Thy holy Name, through CHRIST our LORD. Amen.

KINDLE our hearts, O LORD, we beseech Thee, with the fire of Thy HOLY SPIRIT: that we may serve Thee with chaste bodies, and please Thee with pure souls, through JESUS CHRIST our SAVIOUR. Amen.

WE pray Thee, O LORD, that Thy HOLY COMFORTER may enlighten our minds, and as Thy SON hath promised, may lead us into all truth, through the same JESUS CHRIST our Saviour. Amen.

WE beseech Thee, O LORD, that the power of Thy HOLY SPIRIT may be with us: to purify our hearts, and to defend us from all adversities, through JESUS CHRIST our LORD. Amen.

GOD, Who didst teach the hearts of Thy faithful people by the sending to them the light of thy HOLY SPIRIT: grant us by the same SPIRIT to have a right judgment in all things, and evermore to rejoice in His holy comfort, through the merits of CHRIST JESUS our SAVIOUR, Who liveth and reigneth with Thee in the unity of the same SPIRIT, One GOD, world without end. Amen.

PURIFY our consciences, we beseech Thee, O LORD, by Thy visitation: that Thy SON, JESUS CHRIST, when He cometh, may find in us a mansion prepared for Himself, through the same JESUS CHRIST our LORD, to Whom with Thee and the HOLY GHOST be all honour and glory, world without end. Amen.

OFFICE OF THANKSGIVING.

Antiphon.—Let us sing the song of the Three Children.

Benedicite, omnia opera.

O ALL ye works of the LORD, bless ye the LORD: praise Him and magnify Him for ever.

O ye Angels of the LORD, bless ye the LORD: O ye heavens, bless ye the LORD.

O ye waters that be above the firmament, bless ye the LORD: O all ye powers of the LORD, bless ye the LORD.

O ye sun and moon, bless ye the LORD: O ye stars of heaven, bless ye the LORD.

O ye showers and dew, bless ye the LORD: O ye winds of GOD, bless ye the LORD.

O ye fire and heat, bless ye the LORD: O ye winter and summer, bless ye the LORD.

O ye dews and frosts, bless ye the LORD: O ye frost and cold, bless ye the LORD.

O ye ice and snow, bless ye the LORD: O ye nights and days, bless ye the LORD.

O ye light and darkness, bless ye the LORD: O ye lightnings and clouds, bless ye the LORD.

O let the earth bless the LORD: yea, let it praise Him, and magnify Him for ever.

O ye mountains and hills, bless ye the LORD: O all ye green things upon the earth, bless ye the LORD.

O ye wells, bless ye the LORD: O ye seas and floods bless ye the LORD.

O ye whales, and all that move in the waters, bless ye the LORD: O all ye fowls of the air, bless ye the LORD.

O all ye beasts and cattle, bless ye the LORD: O ye children of men, bless ye the LORD.

O let Israel bless the LORD: praise Him, and magnify Him for ever.

O ye priests of the LORD, bless ye the LORD: O ye servants of the LORD, bless ye the LORD.

O ye spirits and souls of the righteous, bless ye the LORD: O ye holy and humble men of heart, bless ye the LORD.

O Ananias, Azarias, and Misael, bless ye the LORD: Praise Him, and magnify Him for ever.

Let us bless the FATHER, and the SON, with the HOLY GHOST: let us praise and magnify Him for ever.

Blessed art Thou, O LORD, in the firmament of heaven: and worthy to be praised, and glorious, and magnified for ever.

PSALM CL. *Laudate Dominum.*

O PRAISE God in His holiness: praise Him in the firmament of His power.

2. Praise Him in His noble acts: praise Him according to His excellent greatness.

3. Praise Him in the sound of the trumpet: praise Him upon the lute and harp.

4. Praise Him in the cymbals and dances: praise Him upon the strings and pipe.

5. Praise Him upon the well-tuned cymbals: praise Him upon the loud cymbals.

6. Let every thing that hath breath: praise the Lord.

Glory be to the Father, etc.

Antiphon.—Let us sing the Song of the Three Children, who glorified GOD in the furnace of fire.

LORD, have mercy upon us.
CHRIST, have mercy upon us.
LORD, have mercy upon us.

OUR FATHER, etc.

ALL Thy works praise Thee, O LORD.
R. And Thy Saints give thanks unto Thee.

V. Let the Saints be joyful with glory.
R. Let them rejoice in their beds.

V. Not unto us, O LORD, not unto us.
R. But unto Thy Name give the praise.

V. O LORD, hear my prayer.
R. And let my cry come unto Thee.

V. The LORD be with you.
R. And with thy spirit.

Let us pray.

O GOD, Who for the Three Children didst assuage the flames of fire: mercifully grant that the flames of sin may not kindle upon us Thy servants, through JESUS CHRIST our LORD. Amen.

PREVENT us, O LORD, in all our doings with Thy most gracious favour, and further us with Thy continual help: that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally, by Thy mercy, obtain everlasting life, through JESUS CHRIST our LORD. Amen.

GRANT us, LORD, we beseech Thee, the grace to quench the flames of our sins: as Thou didst endue the Blessed Laurence* with power to overcome the fires of his torments, through CHRIST our LORD. Amen.

* St. Laurence (whom we commemorate on the 10th of August) was one of the principal Martyrs of the Primitive Church, and suffered death by fire for JESUS' sake.

I RENDER Thee thanks, O LORD, Holy Father, Almighty, Everlasting GOD, because Thou hast vouchsafed, not for any desert of mine, but only out of the condescension of Thy mercy, to feed me, a sinner, Thine unworthy servant, with the precious Body and Blood of Thy Son our Lord JESUS CHRIST. I pray Thee that this Holy Communion may not bring guilt upon me unto condemnation, but may be to me for my pardon and salvation. May it be to me for an armour of faith and for a shield of good purpose, for a riddance of all vices, for an extermination of all evil desires and longings, for an increase of love and patience, of humility and obedience, and of all virtues. May it be to me for a firm defence against the wiles of my enemies, visible and invisible, for a perfect quieting of all my impulses, fleshly and spiritual, for a firm adherence to Thee, the one true GOD, and for a blessed consummation of my end. And I pray Thee that Thou wouldest vouchsafe to bring me, a sinner, to that ineffable Feast where Thou, with Thy Son and the Holy Spirit, art to Thy servants true light, perfect satisfaction, and endless joy; through the same our Lord JESUS CHRIST. Amen.

A FORM FOR THE ADMINISTRATION OF THE RESERVED SACRAMENT.*

When Holy Communion is to be administered in a private house, a table should be prepared on which, when necessary, the vessel used for conveying the Blessed Sacrament, may be placed. Water should also be provided for the ablutions.

The Priest standing near the person to be communicated shall say,

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy HOLY SPIRIT, that we may perfectly love thee, and worthily magnify thy holy Name; through CHRIST our LORD. Amen.

Then shall the Priest say to the person to be communicated,

YOU that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the Commandments of GOD, and walking from henceforth in His holy ways: draw near and take this Holy Sacrament to your comfort; and make your humble confession to Almighty God, saying after me:

ALMIGHTY GOD, Father of our LORD JESUS CHRIST, Maker of all things, Judge of all men; I acknowledge and bewail my manifold sins and wickedness,

* This form is based upon that recommended by Bishop Torry in "The Book of Common Prayer, according to the use of the Church of Scotland," issued in 1849.

Which I, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against me. I do earnestly repent, And am heartily sorry for these my misdoings; The remembrance of them is grievous unto me; The burden of them is intolerable. Have mercy upon me, Have mercy upon me, most merciful Father; For thy Son our LORD JESUS CHRIST's sake, Forgive me all that is past; And grant that I may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through JESUS CHRIST our LORD. Amen.

NOTE.—*In cases of severe illness it is often necessary to shorten or simplify this confession, and to instruct the sick person to say it clause by clause, instead of with the Priest. In such cases, some such abbreviated form as the following may suffice:—*

ALMIGHTY GOD, our Heavenly Father, Have mercy upon me, Forgive me all that is past, Pardon and deliver me from all my sins, Confirm and strengthen me by Thy Holy Spirit, And bring me to everlasting life, Through JESUS CHRIST our LORD. Amen.

Then shall the Priest pronounce the Absolution over the sick person, and say that which follows.

ALMIGHTY GOD, our Heavenly Father, who of his great mercy hath promised forgiveness of sins to all them who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through JESUS CHRIST our LORD. Amen.

Then shall the Priest say.

Hear what comfortable words our Saviour CHRIST saith unto all that truly turn to him.

COME unto me all ye that labour and are heavy laden, and I will give you rest. *St. Matt.* xi. 28.

GOD so loved the world, that he gave his only begotten

Son, that whosoever believeth in him, should not perish, but have everlasting life. *St. John* iii. 16.

Hear also what St. Paul saith.

This is a faithful saying, and worthy of all acceptance, That CHRIST JESUS came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what St. John saith.

If any man sin, we have an Advocate with the Father, JESUS CHRIST the righteous; and he is the the Propitiation for our sins. 1 *St. John* ii. 1, 2.

Then shall the Priest say the following Prayer of humble access on behalf of the person who is to communicate.

THIS Thy servant doth not presume to receive Thy Holy Sacrament, O merciful LORD, trusting in *his* own righteousness, but in Thy manifold and great mercies. *He* is not worthy so much as to gather up the crumbs under Thy table; but Thou art the same LORD Whose property is always to have mercy. Grant *him* therefore gracious LORD, so to eat the Flesh of Thy dear Son JESUS CHRIST, and drink His Blood, that *his* sinful body may be made clean by CHRIST'S most sacred Body, and *his* soul washed through Christ's most precious Blood, and that *he* may evermore dwell in CHRIST, and CHRIST in *him*. Amen.

*Then shall the Priest administer the Blessed Sacrament in both kinds, using the appointed words.**

THE Body of our LORD JESUS CHRIST, which was given for thee, preserve thy body and soul unto everlasting life. *Amen.*

THE Blood of our LORD JESUS CHRIST, which was shed for thee, preserve thy body and soul unto everlasting life. *Amen.*

* As a matter of caution, in severe illness, it is sometimes better to place the Blessed Sacrament into the mouth of the sick person rather than into his hand. Unless more than one has to be communicated, the sick person should receive *all* that has been reserved, in both kinds.

Then shall the Priest say the following Thanksgiving.

ALMIGHTY and everliving GOD, we most heartily thank Thee, for that Thou dost vouchsafe to feed this Thy servant, who has duly received these Holy Mysteries, with the spiritual food of the most Precious Body and Blood of Thy Son our Saviour JESUS CHRIST; and dost assure *him* thereby of thy favour and goodness towards *him*; and that *he* is a very member incorporate in the Mystical Body of Thy Son, which is the blessed company of all faithful people, and also an heir through hope of Thy everlasting kingdom, by the merits of His most Precious Death and Passion. We now most humbly beseech Thee, O Heavenly Father, so to assist *him* with Thy grace and Holy Spirit, that *he* may continue in that holy communion and fellowship, and do all such good works as Thou hast commanded us to walk in. Through JESUS CHRIST our LORD, to Whom with the FATHER and the HOLY GHOST be all honour and glory, world without end. Amen.

Then shall the Priest bless the person who has communicated, saying thus:

THE Blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be upon you and remain with you for ever. *Amen.*

After the Communion the Priest will carefully pour water into the vessel that has contained the Blessed Sacrament, and this should be drunk, if possible, by the person who has communicated. The vessel should then be wiped with a purificator, which may afterwards be placed inside it, till it can be taken back to the Church and washed in the piscina.

A SHORT CATECHISM ON THE APOSTLES' CREED.

1. Who is God the Father Almighty?

God the Father Almighty is the First Person in the Holy Trinity.

2. Who is the Second Person in the Holy Trinity?

The Second Person in the Holy Trinity is God the Son, our Blessed Lord and Saviour JESUS Christ.

3. Who is the Third Person in the Holy Trinity?

The Third Person in the Holy Trinity is God the Holy Ghost, the Eternal Spirit of the Father and of the Son.

4. How do we praise God?

When we praise God we say, Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be: world without end. Amen.

5. What do we believe concerning God the Father?

We believe that God the Father is Almighty, or able to do all things, and that He has made both heaven and earth.

6. Name some of the things God has made in heaven and on Earth.

In heaven above, God has made the Angels, the sun, the moon, and the stars. On earth beneath, He has made the dry land and the sea, and all things that are in them.

7. How did God make all things?

God made all things by His Eternal Son, JESUS Christ, and through the mighty working of His Holy Spirit.

8. Who is Our Lord JESUS Christ?

Our Lord JESUS Christ is God the Son, Who for our salvation became Man.

9. How did Our Lord JESUS Christ become Man?

Our Lord JESUS Christ came down from Heaven. He was conceived through the Power of the Holy Ghost, and He was born of the Blessed Virgin Mary. Thus He is both God and Man.

10. How was JESUS Christ born of the Virgin Mary?

JESUS Christ, the Lord of Glory, was born of the Virgin Mary in a stable at Bethlehem, and He had a Manger for His bed, because there was no room for them in the Inn.

11. What do we call the Day of Christ's Birth?

We call the day of Christ's Birth, Christmas Day.

12. Why was the Son of God named JESUS?

The Son of God was named JESUS, because JESUS means Saviour, and He came to save His people from their sins.

13. Why do we call the Son of God, Christ?

We call the Son of God, Christ, because "Christ" means Anointed, and He was anointed with the Holy Ghost in His Baptism, as our Prophet, our Priest, and our King.

14. Why do we call the Son of God Our Lord?

We call the Son of God Our Lord, because He is Our Divine Master, Whom we both worship and obey.

15. Is JESUS Christ both God and Man?

JESUS Christ is both God and Man. He has two Natures in One and the same Person.

16. How do we know that JESUS Christ is God?

We know that JESUS Christ is God by the words that He spake concerning Himself, and by the mighty works that He did to manifest His Divine Glory.

17. How do we know that JESUS Christ is Man?

We know that JESUS Christ is Man because His Body felt hunger, thirst, weariness, and the pains of His Passion and Death. His human Soul also felt both sorrow and joy, even as we do.

18. How did JESUS Christ show His great love for us?

JESUS Christ showed His great love for us by suffering death for our sins, in the time of Pontius Pilate the Roman Governor of Jerusalem, more than eighteen hundred years ago.

19. How did JESUS Christ die for our Sins?

The Blessed Hands and Feet of JESUS Christ were nailed to a Cross of wood, the Blood flowed from His Sacred Wounds, and He hung upon the Cross till He was dead.

20. What do we call the Day on which Our Blessed Saviour died?

We call the day on which Our Blessed Saviour died, Good Friday.

21. Why did our Blessed Saviour JESUS Christ shed His Precious Blood?

Our Blessed Saviour JESUS Christ shed His Blood to make atonement for us, and cleanse us from all sin.

22. What happened after Our Blessed Lord was dead?

After Our Blessed Lord was dead, He was taken down from the Cross and laid in His Tomb.

23. What do we mean when we say that Our Blessed Lord descended into Hell?

When we say that Our Blessed Lord descended into Hell, we mean that His Soul went down to the place of departed spirits and was among the souls of the dead, while His Body remained in the Tomb.

24. How long did Our Blessed Lord's Body lie dead in the Tomb?

Our Blessed Lord's Body lay dead in the Tomb for part of three days.

25. What happened on the Third Day?

On the Third Day from His Crucifixion, Our Blessed Lord came out from His Tomb and showed Himself to His Disciples, alive, and with the same Body in which He had suffered.

26. What did Christ's Disciples think when they saw their Lord standing before them alive again?

When the Disciples saw their Lord standing before them alive again, they thought He was a ghost or spirit.

27. How did the Lord JESUS teach them that He was not a spirit?

The Lord JESUS taught His Disciples that He was not a spirit, by showing them the Wounds in His Hands and in His Feet, and by saying these words, "Handle Me, and see; for a spirit hath not flesh and bones as ye see Me have." And then He took a piece of a broiled fish and of an honey-comb, and did eat in their presence.

28. What do we call the day on which Christ rose from the dead?

We call the day on which Christ rose from the dead, Easter Day.

29. How long did Our Blessed Lord remain on the earth after He had risen from the dead?

Our Blessed Lord remained on earth, after He had risen from the dead, for forty days, that is, for nearly six weeks.

30. What happened forty days after our Blessed Lord had risen from the Dead?

Forty days after Our Blessed Lord had risen from the dead, He blessed His Disciples, and in their sight ascended in a cloud, from the Mount of Olives, near Jerusalem.

31. What day do we keep in rememberance of Our Lord's Ascension?

We keep Ascension Day in remembrance of Our Lord's going up into Heaven.

32. Where is Our Blessed Lord now?

Our Blessed Lord is now in the Glory of Heaven at the Right Hand of God the Father, where He is worshipped by all the Holy Angels.

33. What is Our Blessed Lord now doing?

Our Blessed Lord now lives and reigns in Heaven, in the same Body with which He rose from the dead. He makes intercession for us, and is preparing a place for His people.

34. Will Our Blessed Lord ever return to this world in which He died?

Our Blessed Lord will return to this world in which He died, with power and great glory.

35. What will then happen?

When Our Blessed Lord returns from Heaven to Earth, every eye shall see Him, the Dead will be raised even from the dust, and all mankind will be judged by Him.

36. How will Our Lord JESUS Christ judge the world?

Our Lord JESUS Christ will place the Righteous on His Right Hand, and the Wicked on his Left Hand.

37. What will Our Lord say to those on His Right Hand?

To those on His Right Hand Our Lord will say, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

38. What will Our Lord say to those on His Left Hand?

To those on His Left Hand Our Lord will say, "Depart ye cursed into everlasting fire, prepared for the Devil and his Angels."

39. What will become of the Righteous after the Day of Judgment?

After the Day of Judgment, the Righteous shall enter into Heaven and live for ever with Christ their Lord in perfect happiness.

40. What will become of the Wicked after the Day of Judgment?

After the Day of Judgment the wicked shall suffer, each according to the degree of his guilt, and they shall all endure the punishment of eternal death.

41. Who is God the Holy Ghost?

God the Holy Ghost is the Third Person in the Blessed Trinity, One with the Father and with His Son JESUS Christ.

42. Has the Holy Ghost ever manifested His Presence in this world?

The Holy Ghost manifested His Presence at the river Jordan, when Our Blessed Saviour was baptized. He then appeared in the form of a Dove, and after the Ascension, He came down upon the Apostles in Tongues of Fire.

43. What do we call the Day on which the Holy Ghost came down upon the Apostles?

We call the day on which the Holy Ghost came down upon the Apostles, Pentecost or Whitsunday.

44. What does the Holy Ghost do for us?

The Holy Ghost is the Good Spirit Who gives us spiritual life, Who changes our sinful natures, Who enables us to do what is right, and Who will bring us to Heaven through JESUS Christ Our Lord.

45. Who is the Evil Spirit?

The Evil Spirit is the Devil who tempts us to sin and leads his servants to eternal death.

46. What is the Holy Catholic Church?

The Holy Catholic Church is the Kingdom of JESUS Christ.

47. Why is the Church called "Holy"?

The Church is called "Holy," because it is sanctified by the Holy Ghost.

48. Why is the Church called Catholic?

The Church is called Catholic or Universal, because it is for all ages of the world, and for all nations of mankind.

49. What is the Communion of Saints?

The Communion of Saints is the fellowship of the Faithful in the Holy Catholic Church. These have been baptized into Christ, Who makes them partakers of His Body and Blood. These have One God and Father, One Lord and Saviour, and One Holy Spirit their Sanctifier.

50. What is the Forgiveness of Sins?

The Forgiveness of Sins is God's gracious pardon granted to those who have offended against His Divine Majesty.

51. How are sins forgiven?

Sins are mercifully forgiven on account of the Death of Our Lord JESUS Christ upon the Cross, to those who truly repent and believe in Him.

52. What must we do when the Holy Spirit leads us to repent of our sins?

We must confess our sins and forsake them, and ask to be forgiven for the sake of JESUS Christ Our Lord.

53. When will the Resurrection of the body take place?

The Resurrection of the body will take place when Our Lord JESUS Christ shall come again, and when He shall raise up all men, even from the dust of death.

54. To Whom will Our Lord JESUS Christ give the Life Everlasting?

Our Lord JESUS Christ will give Everlasting Life in Heaven, to all who, through grace, have believed in Him, and have walked in His ways.

CHRISTIAN DOCTRINE.

THE HOLY TRINITY.

THERE are THREE PERSONS in the ETERNAL GODHEAD, the FATHER, the SON, and the HOLY GHOST, and these THREE are ONE GOD, the same in Substance, equal in Power and Glory.

Therefore, when we bow down our heads and worship GOD, we say, "Glory be to the FATHER, and to the SON, and to the HOLY GHOST." And, moreover, when we were baptized, the water was poured upon us "In the Name of the FATHER, and of the SON, and of the HOLY GHOST." And when the blessing is pronounced over us, this too is done in the Name of the same Holy and undivided Trinity.

So we must believe that the FATHER is GOD, that the SON is GOD, and that the HOLY GHOST is GOD. And yet that They are not three GODS, but ONE GOD.

This Doctrine of the Holy Trinity is a mystery which we cannot explain. The wisest Philosophers cannot fully understand it, and yet even little children may believe it.

The FATHER is the Almighty Maker of Heaven and Earth, the First Person in the GODHEAD.

The SON is our Blessed SAVIOUR JESUS CHRIST, the Second Person in the GODHEAD.

The HOLY GHOST is the GOOD SPIRIT the COMFORTER, the Third Person in the GODHEAD.

N.B.—Throughout the whole extent of Sacred Scripture, but especially throughout the New Testament, we find continually recurring mention made of THREE DIVINE

PERSONS, sometimes singly, and sometimes all THREE together. To each of These is ascribed, again and again, those attributes which could not, without blasphemy, be ascribed to any created being, but which belong only to the ONE ETERNAL GOD, the Supreme Object of man's love and worship, and Who has thus been revealed to us as FATHER SON, and HOLY GHOST, THREE in ONE, and ONE in THREE.

THE INCARNATION.

WHEN we speak of the "INCARNATION," we mean that GOD became Man. GOD the SON, GOD the Second Person in the Holy Trinity, left His Glory, and for us men, and for our Salvation, came down from Heaven, and was made Man. He was conceived by the Power of the HOLY GHOST, in the Womb of the Blessed Virgin Mary, and was born of her. From that time forward JESUS CHRIST was GOD and Man. From all eternity He had been GOD, of One and the Same Nature with the FATHER; but from the time of His Incarnation and Birth, He became also Man, of the Same Nature with us. For this cause JESUS, when on earth, sometimes spoke of Himself as *equal* with the FATHER and sometimes as *inferior* to the FATHER. He is equal with the FATHER as to His Divine Nature, but inferior to the FATHER as to His Human Nature.

Thus we find JESUS at one time saying, "I and the FATHER are ONE;" "He that hath seen Me hath seen the FATHER;" and yet at another time we find Him saying, "The Father is greater than I." "Not My will, but Thine be done."

JESUS proved His claim to be GOD by raising the dead, and by many other mighty works which He did. He also showed Himself to be Man, by the form and appearance of His Body (which He declared to be a true Body of Flesh and Bones), and also by the Human emotions of His Human Soul. Thus He not only ate when He

was hungry, drank when He was thirsty, and slept when He was weary; but He also shed tears when He was sorrowful, and rejoiced when He was made glad. Yet, all the while He was GOD, and He ever will continue, true GOD and true Man, One with the FATHER and the HOLY GHOST, as to His Godhead, and also one with us as to His Human Nature.

THE ATONEMENT.

BY the word "ATONEMENT," we mean that blessed peace which JESUS CHRIST (Who is Himself both GOD and Man) has made between us and His Father through the Blood which He shed upon the Cross. All we, have sinned, in thought, in word, and in deed; and without the shedding of Blood there could have been no forgiveness, no escape from Hell, and no admission to Heaven. But the Blood of JESUS (because He is GOD as well as Man) can make atonement for us, and can cleanse our souls from all sin. That Blood He shed from His Hands and Feet and Side when He was crucified. Therefore we can be forgiven ONLY through JESUS CHRIST our GOD and SAVIOUR, who died for us upon the Cross that we might not die eternally.

He was condemned by Pontius Pilate, though He was innocent, that we might be forgiven though we are guilty.

He bore the heavy burden of the Cross on His shoulder that we might be delivered from the burden of our many sins.

He was crucified between two thieves, that we might have our portion among Saints and Angels.

He wore a Crown of thorns, that we might wear a Crown of glory. He died a death of suffering and shame on the Cross, that we might live a life of joy and glory with Him in Heaven.

Thus, when He had overcome the sharpness of death,

He opened the Kingdom of Heaven to all believers; and having risen from the dead, and having ascended into Heaven, He ever lives to make intercession for us as our Great High Priest within the veil. Thus we have an Advocate with the Father, JESUS CHRIST the Righteous, and He is the Propitiation for our sins.

THE CHURCH, &c.

ALL persons who have been rightly baptized, whether in infancy or in later years, have been thereby made members of CHRIST'S One, Holy, Catholic, and Apostolic Church. But unless a person knows that he has been duly baptized with water, in the Name of the FATHER, and of the SON, and of the HOLY GHOST, he has no right to claim membership in CHRIST'S Church, which is the Kingdom of GOD on earth. For CHRIST Himself has declared, "Except a man be born of water and of the SPIRIT, he cannot enter into the Kingdom of GOD" (St. John iii. 5). This new birth into the Church of CHRIST, which is the Kingdom of GOD, is called Regeneration. Great is the privilege thus confered upon us. Yet even Regeneration is not enough. We must not rest content with having been born again of water and of the HOLY GHOST. We must, through that same HOLY SPIRIT, go on to know the LORD JESUS. Our hearts which, in spite of the Grace of Baptism, are still inclined to evil, must be changed and sanctified. We must seek from JESUS the pardon of all our sins, and pray that we may be made like unto Him through that HOLY SPIRIT Whose constant help He has promised to them who ask.

Alas, that there should be so many baptized members of CHRIST'S Church who are not true to their LORD, and who show no tokens of their new birth. Each baptized Christian, in such a case, should cry out with the Prodigal, "FATHER, I have sinned against Heaven and before Thee, and am no more worthy to be called Thy son." And

he should say with the Psalmist, "Make me a clean heart, O GOD, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy HOLY SPIRIT from me."

THE SACRED MINISTRY.

THERE are three kinds of Ministers in the Church of CHRIST—Bishops, Priests, and Deacons. No person can be a Bishop, a Priest, or a Deacon, unless he has been ordained as such, by one possessed of Apostolic Authority, —that is, by a Bishop, whose power to ordain or consecrate has been handed down to him from the Blessed Apostles of our LORD and SAVIOUR JESUS CHRIST.

Bishops can consecrate other men to be Bishops after them; they can also ordain Priests and Deacons; and they can administer Confirmation.

Priests can baptize; they can bless; they can pronounce Absolution in the Name, and by the authority of JESUS CHRIST; they can consecrate the Holy Sacrament of His Body and Blood, and offer the Sacrifice of the Holy Eucharist.

Deacons are ordained to serve under the Priests, and to baptize *in cases of necessity.* We know from Holy Scripture that Baptisms administered by Deacons are valid and sufficient.

HOLY BAPTISM.

BAPTISM is the Sacrament by means of which persons are born again, "of water and of the Spirit," into the Church of CHRIST, which is the Kingdom of GOD.

No baptism is of any use unless it be administered according to the Holy Institution of our LORD JESUS CHRIST, and with water, in the Name of the FATHER, and of the SON, and of the HOLY GHOST.

Little children should be baptized, because the LORD JESUS, Who said, "Suffer the little children to come

unto Me, and forbid them not," is able and willing to receive them into His Church, even before they can choose between good and evil.

And grown persons who were not baptized in infancy should seek to be baptized as a matter of necessity. Those also with regard to whose Baptism there is a doubt, or who are uncertain about their Baptism, should be baptized conditionally. (See page 98.)

CONFIRMATION.

CONFIRMATION is the Laying on of Hands with prayer for the HOLY GHOST.

The first Confirmation recorded in Holy Scripture took place at Samaria, and was administered by the Apostles Peter and John, who "laid their hands" on the newly baptized Samaritans, that they might "receive the HOLY GHOST" (Acts viii. 5-17).

The Apostles were the first Bishops of CHRIST'S Church; and their successors, the Bishops of the present day, administer Confirmation in the same manner as they did.

All who have been baptized, and who feel their own spiritual weakness, should seek, through this Holy Ordinance, the confirming or strengthening grace of the HOLY SPIRIT, without Whose Divine Help they can never overcome the World, the Flesh, and the Devil, or run the race that is set before them, looking unto JESUS.

THE HOLY EUCHARIST.

THE Holy Eucharist is both a Sacrifice and a Feast. It is (as we call it in the Altar Service) "our Sacrifice of Praise and Thanksgiving," which the Church offers up continually to GOD the FATHER, in remembrance of the Death of His Dear SON JESUS CHRIST upon the Cross. When

the Holy Eucharist is thus offered up, the Priest (in the name of the whole Congregation) pleads earnestly that he, and they, and all the whole Church of GOD, may obtain the remission of their sins, and all other benefits of CHRIST'S Passion.* Thus the Christian Sacrifice effectually commemorates and pleads that Precious Death, which the Jewish Burnt Offerings only feebly and imperfectly foreshadowed.

But the Holy Eucharist is also a Feast, "that Sacred Feast which JESUS makes, rich Banquet of His Flesh and Blood." For, as we have been taught, "the Body and Blood of CHRIST are verily and indeed taken and received by the Faithful," in His Holy Supper.

This is a great mystery, past man's understanding. Yet we believe and worship where we cannot comprehend or explain. For we know that with GOD all things are possible, and that JESUS has said, "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you" (St. John vi. 53). Let us therefore be very thankful that He is graciously pleased to give us His Blessed Body and Precious Blood under the forms of Bread and Wine, in His Blessed Sacrament.

DEATH.

DEATH takes place at the awful moment when the soul of man departs from his body. After death our bodies decay and turn to dust, but our souls return to GOD Who gave them.

The disembodied spirits both of the good and of the evil remain waiting till the great Day of Judgment. Some, like the soul of the Penitent Thief, go to Paradise; and some, like the soul of the Rich Man in the Parable, go into a state of spiritual torment in Hades.

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* See page 35.

JUDGMENT.

AT the Dreadful Day of Judgment the Dead shall be raised from their graves, and the souls and bodies of all who have ever lived and died shall be joined together again, and then we shall all have to appear before the Judgment Seat of CHRIST. Then He shall divide the Just from the Unjust, the Sheep from the Goats, His Friends from His Enemies. To those on His Right Hand, He shall say, "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world." To those on His Left Hand, He shall say, "Depart, from Me, ye cursed, into everlasting fire, prepared for the Devil and his Angels" (St. Matt. xxv. 31, 46).

"In the hour of our Death, and in the Day of Judgment, Good LORD JESUS, deliver us, miserable sinners. Amen."

HEAVEN.

HEAVEN will be the everlasting Home of all CHRIST'S Faithful People. There they will live for ever, with bodies freed from all weakness and pain, and with souls delivered from all sin and sorrow.

But the Chief Joy of Heaven will be, that we shall there have the blessedness of seeing JESUS in His Glory, yet still manifested in that same Human Body in which He suffered upon the Cross, and with which He ascended from the Mount of Olives.

This happy Immortality and life of everlasting Joy, has been purchased for us by His Most Precious Sufferings and Death, willingly endured for our Salvation.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which GOD hath prepared for them that love Him" (1 Cor. ii. 9).

HELL.

HELL is the place in which the enemies of GOD suffer the penalty of all their sins, and endure the sentence of Eternal Death. From Hell there is no deliverance. In Hell there is no ray of Hope. For there the wicked "shall be punished with everlasting destruction from the Presence of the LORD" (2 Thess. i. 9). There they shall be destroyed, "both body and soul" (St. Matt. x. 28). Hell is described in the most awful language that can be conceived. It is called the "unquenchable fire" that shall burn up the Chaff (St. Matt. iii. 12); "the Furnace of fire" in which shall be wailing and gnashing of teeth; the "Lake of fire" prepared for the Devil and his Angels; and the "Outer Darkness," the abode of those who have rejected JESUS the true Light.

The pains of Hell will be twofold, "the pains of loss," and "the pains of sense." The pains of loss will consist in everlasting exclusion from the Joys of Heaven. The pains of sense will consist in the sufferings that each condemned sinner will have to endure, in proportion to his misdeeds, and in proportion to the light and grace against which he has sinned. Some will be beaten with "many stripes," and some with "few stripes" (St. Luke xii. 47).

How many and grievous will be *our* stripes, should *we* fall away from CHRIST, and choose our portion among His enemies. To save us from Hell, the LORD JESUS has suffered abundantly, and has died a death of agony. To save us from Hell He invites us to come unto Him, that we may have Everlasting life.

"O Saviour of the World, Who by Thy Cross and Precious Blood hast redeemed us, save us and help us, we humbly beseech Thee, O LORD."

"From Thy Wrath, and from everlasting Damnation, Good LORD JESUS, deliver us."

The Christian Seasons.

IN order that we may grow in grace, and in the knowledge and love of our LORD and SAVIOUR JESUS CHRIST, it is most important that we should religiously observe the Sacred Seasons appointed by the Church. They are as follows:—

ADVENT.

We observe the season of Advent for about four weeks before Christmas. "Advent" signifies "coming," and during this season we think and pray much, concerning the COMING of our LORD JESUS CHRIST. We look *back* to the time when, nearly nineteen hundred years ago, He came in great humility to suffer and to die for our sins; and we look *forward* to the time of His Second Advent, when He will come again with power and great glory, to raise the dead, to judge the world, and to take His people to Himself in His Heavenly Kingdom.

CHRISTMAS.

Christmas is the joyful Festival in which we commemorate the Birth of our Divine SAVIOUR—GOD made Man. At Christmas we reflect how He was born of Mary, wrapped in swaddling clothes, and laid in His manger bed at Bethlehem. And then we unite with the Faithful Shepherds, and also with the Angels and Archangels, and all the Company of Heaven, in falling down to worship the Holy Child JESUS, Who, though He was rich in Heaven, yet, for our sakes became poor upon earth, that we, through His Poverty, might be made rich.

On the eighth and last day of the Christmas Festival, we commemorate the Circumcision of our Lord, when He received the Holy Name of JESUS, which signifies "Saviour."

EPIPHANY.

At the Festival of Epiphany we commemorate the Manifestation of JESUS CHRIST to the Gentiles. While He was yet a Babe at Bethlehem, certain Wise Men of

the East, guided by a Mysterious Star, sought for Him, and when they had found Him, they fell down and worshipped Him, and offered to Him their costly gifts—their gold, their frankincense, and their myrrh. These wise men were Gentiles. Hence we call the day on which they found the LORD, the "Epiphany," or manifestation of CHRIST to the Gentiles.

LENT.

Lent is a Season of Forty Days which the Church observes each year as a solemn Fast. She does so, because her Divine LORD JESUS CHRIST fasted for Forty Days in the Wilderness of Judæa, soon after He had been baptized by St. John the Baptist in the River Jordan. During this Forty Days, He was tempted by the Devil, and was with the wild beasts.

Those who love the LORD JESUS CHRIST should strive to keep Lent as a sacred fast. During Lent marriages should not take place, and during the whole Forty Days, Christians should shun feasts and gay parties of all kinds. At the beginning of Lent we observe a Day called "ASH WEDNESDAY," on which we are called upon to humble ourselves in dust and ashes, on account of our many sins. Near the end of Lent comes another great day, the saddest day in all the year, and this we call—

GOOD FRIDAY,

the day on which our LORD JESUS CHRIST suffered death for our sins. On that day He was condemned by Pontius Pilate, scourged, mocked, spit upon, crowned with thorns, and crucified between two thieves. On that same day, when the evening was come, He, the Lord of Life, was laid cold and dead in the silent tomb, and there He remained till the morning of the Third Day, the Day of His Glorious Resurrection.

EASTER DAY.

Easter Day, the First Day of the Week, and the third day from the Crucifixion, is the glorious and joyful Festival on which our Blessed JESUS rose again from His Grave. First, very early in the morning, He showed Himself alive to St Mary Magdalene; then to the other

Holy Women; then to St Peter; then to two of the Disciples who were walking out of Jerusalen into the country; and, finally, in the evening, to the assembled Apostles. To them he pointed out the Wounds in His Hands and His Feet, and to prove to them the reality of His Risen Body, He said, "Handle Me and see, for a spirit hath not Flesh and Bones as ye see Me have." And to make assurance doubly sure, "He took a piece of a broiled fish and of an honeycomb, and did eat before them" (St. Luke xxiv. 42).

ASCENSION DAY.

On this Great Festival, forty days after Easter Sunday, we commemorate the Ascension of our Blessed LORD into Heaven. With the same Body in which He had suffered on the Cross, and with which He had risen from the dead, He went up into Heaven. First He led His Disciples to the Mount of Olives, then He lifted up His hands to bless them, and while He blessed them, He was parted from them, and a cloud received Him out of their sight. Thus He went up to Heaven, and thus He will come again at the end of the world, when we shall all see Him coming with clouds, in great glory.

WHITSUNDAY.

Ten days after our LORD had gone up to Heaven, and according to His most true promise to His Apostles, He sent down the HOLY SPIRIT upon them, to be their Comforter and Guide. So the HOLY SPIRIT came down from Heaven in Tongues of Fire, lighting upon their heads, to teach them, and to guide them into all truth. And, therefore, it is, that on this tenth day after the Feast of the Ascension, we observe Whitsunday, or the Day of Pentecost, in memory of that Great Event, and in honour of the Ever blessed SPIRIT OF GOD.

These Christian Seasons come to a glorious end in

THE FESTIVAL OF THE HOLY TRINITY,

on which we sing HOLY, HOLY, HOLY, THREE in ONE, and ONE in THREE.

"FATHER, SON, and HOLY SPIRIT,
Praise to Thine Eternal Merit." Amen.

FORM FOR THE CONDITIONAL BAPTISM AND CONFIRMATION OF PERSONS SEEKING ADMISSION INTO THE CHURCH.

This Office, which is compiled from the Book of Common Prayer, and from the Service Book authorised in 1849, by the late Right Reverend Patrick Torry, D.D., Bishop of St. Andrews, Dunkeld, and Dunblane, is one that may be used privately.

ALEXANDER,
Bishop of Argyll and The Isles.

Bishop or Presbyter.—Let us pray.

OUR Father Which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

ALMIGHTY and Everlasting God, Heavenly Father, we give Thee humble thanks, for that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee: Increase this knowledge, and confirm this faith in us evermore. Give Thy Holy Spirit to *this person*, that *he* may be born again, and be made *an heir* of everlasting salvation; through our Lord JESUS Christ, who liveth and reigneth with Thee and the Holy Spirit, now and for ever. Amen.

Question.—Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, not be led by them?

Answer.—I renounce them all.

Question.—Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ His only-begotten Son Our Lord? And that He was conceived by the Holy Ghost; born of the Virgin Mary; that He suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that He ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the Remission of Sins; the Resurrection of the flesh; and everlasting life after death?

Answer.—All this I stedfastly believe.

Question.—Wilt thou be baptised in this faith?

Answer.—That is my desire.

Question.—Wilt thou then obediently keep God's holy will and Commandments, and walk in the same all the days of thy life?

Answer.—I will endeavour so to do, God being my Helper.

Bishop or Presbyter.

O MERCIFUL God, grant that the old Adam in *this person* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world and the flesh. *Amen.*

Grant that *he*, being here dedicated to Thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through Thy mercy, O blessed Lord God, Who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY everliving God, whose most dearly beloved Son JESUS Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood, and gave commandment to His disciples that they should go teach all nations, and baptise them in the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech Thee, the supplications of Thy congregation; sanctify ✠ this water to the mystical washing away of sin; and grant that the *person* now to be baptised therein may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children, through JESUS Christ our Lord. *Amen.*

*Then shall the Bishop or Presbyter pour water thrice upon the head of the person to be (conditionally) baptised, saying these words.**

IF thou art not already baptized, N., I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall he say,

WE receive *this person* into the congregation of Christ's flock; *and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

**Here the Priest shall make a cross upon the person's forehead.*

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* *In baptising Adults the water should be poured from a large shell, or from some other capacious vessel.*

WE yield Thee humble thanks, O Heavenly Father, that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee; Increase this knowledge, and confirm this faith in us evermore. Give Thy Holy Spirit to *this person;* that, being now born again, and made *an heir* of everlasting salvation, through our Lord JESUS Christ, *he* may continue Thy servant and attain Thy promises; through the same Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the same Holy Spirit, everlastingly. *Amen.*

The Bishop.

Our help is in the Name of the Lord;

Answer.—Who hath made heaven and earth.

Bishop.—Blessed be the Name of the Lord.

Answer.—Henceforth, world without end.

Bishop.—Lord, hear our prayers.

Answer.—And let our cry come unto Thee.

The Bishop—Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate *this Thy servant* by Water and the Holy Ghost, and hast given unto *him* forgiveness of all *his* sins; Strengthen *him*, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in *him* thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill *him*, O Lord, with the spirit of Thy holy fear, now and for ever. Amen.

Then the Bishop shall make a Cross upon the forehead of the person to be confirmed, and shall lay his hands upon him, saying,

I SIGN thee with the Sign of the Cross ; and I lay my hands upon thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

DEFEND, O Lord, this Thy servant with Thy Heavenly Grace, that *he* may continue Thine for ever ; and daily increase in Thy Holy Spirit, more and more, until *he* come unto Thy everlasting Kingdom. Amen.

Then shall the Bishop say,

The Lord be with you.

Answer.—And with thy spirit.

The Bishop.—Let us pray.

OUR Father Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

ALMIGHTY and everliving God, who makest us both to will and to do those things that be good and acceptable unto Thy divine Majesty ; We make our humble supplications unto thee for *this Thy Servant*, upon whom (after the example of Thy holy Apostles) we have now laid our hands, to certify *him* (by this sign) of Thy favour and gracious goodness towards *him*. Let Thy fatherly hand, we beseech Thee, ever be over *him* ; let Thy Holy Spirit ever be with *him* ; and so lead *him* in the knowledge and obedience of Thy word, that in the end *he* may obtain everlasting life ; through our Lord JESUS Christ, who with Thee and the Holy Ghost liveth and reigneth, ever one GOD, world without end. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through Thy most mighty protection both here and ever, we may be preserved in body and soul; through our LORD and Saviour JESUS Christ. *Amen.*

THE Blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be upon you, and remain with you for ever. *Amen.*

DAILY
MORNING & EVENING PRAYERS.

At the beginning and end of every day kneel down upon your knees (if not prevented by illness), and offer up humbly the following devotions:—

✠ IN the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, the power, and the glory, For ever and ever. Amen.

I BELIEVE in GOD the FATHER Almighty, Maker of heaven and earth; And in JESUS CHRIST His only Son our Lord, Who was conceived by the HOLY GHOST, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell: The third day He rose again from the dead, He ascended into heaven, And sitteth on the right hand of GOD the FATHER Almighty; From thence He shall come to judge the quick and the dead.

I believe in the HOLY GHOST; The Holy Catholic Church; The Communion of Saints; The Forgiveness of Sins; The Resurrection of the body; And the Life everlasting. Amen.

GLORY be to the FATHER, and to the SON, and to the HOLY GHOST; As it was in the beginning, is now, and ever shall be: world without end. Amen.

GOD be merciful to me a sinner, and forgive me all my sins of thought, word, or deed: Help me by Thy HOLY SPIRIT, and bring me unto everlasting Life, through the death of Thy Dear Son JESUS CHRIST. Amen.

THE Grace of our Lord JESUS CHRIST, and the Love of GOD, and the Fellowship of the HOLY GHOST, be with us all evermore. Amen.

NOTE.

These prayers should be committed to memory, so that they may be said without the aid of a book. But they must not be said as a mere form. The heart should feel what the lips utter. God loves to see His people humbly kneeling upon their knees. But He asks us also to give Him our hearts. We must seek, then, through the help of the HOLY SPIRIT, to say our prayers with heartfelt devotion, heartfelt sorrow for sin, heartfelt faith, and heartfelt thankfulness. We may also pray, if we can, in our own words, as well as in those that our LORD and His Church have given us.

Note.—Every night, before saying the above prayer, "God be merciful to me a sinner," etc., ask yourself these three questions:—

1. What blessings or pleasures have I this day received from God?
2. What sins have I committed, or what duties have I neglected?
3. Do I forgive everybody as I hope to be forgiven?

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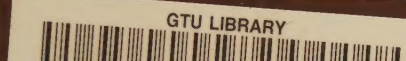
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